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A
SHORT VIEW
OF THE
CHRONOLOGY
OF THE
OLD TESTAMENT,
AND OF THE
HARMONY
OF THE
FOUR EVANGELISTS.

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CAMBRIDGE:

Printed at the UNIVERSITY-PRESS, for B. Tooke
at the Middle-Temple-Gate, Fleetſtreet, London, 1702.

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T O T H E

Right Reverend Father in God,
JOHN, Lord Bishop of Norwich.

My LORD,

WHEN I seriously consider with what diligence and success Criticks have examin'd the Ancient Profane Histories; and how nicely Chronologers have stated and adjusted the exact Times of the several famous Actions therein related; I cannot but lament the hard fate of those nobler Memoirs which the good Providence of God has preserv'd to us relating to the Jewish and Christian Church. For give me leave to say, that the less considerable Exploits of an Alexander or a Cæsar have commonly been more fully understood, and better stated than the infinitely more important Actions of our Blessed Lord himself deliver'd to us by the four Holy Evangelists. For altho' the Sacred Historians under a seeming carelesness and inaccuracy have really been more exact in their accounts than any of those we call Profane, as will hereafter appear; yet neither have the Christian Criticks and Commentators had the like success in the Examination and Explication; nor the Chronologers in the determination of the Times and Order of the several Histories. As to the Occasions of this uncertainty and confusion in most of those who have formerly treated of the Chronology of the Old Testament, and of the Harmony of the Four Evangelists, I shall not here pretend to assign any of them: But that in fact the Observation is true, will not be doubted by those who have consulted the

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various Opinions of the Jewish and Christian Writers on these Subjects. Thus, for instance, till that Great Man A. B. Uther publish'd his Annals and Chronology, it was reckon'd a high piece of presumption to pretend to assign the Year of the World; nay not over easy to determin the bare Century when the Christian Æra began. Thus till the last Age the Birth of our Saviour was suppos'd to have but a single Week preceded the beginning of that Vulgar Æra; tho'tis evident from authentick Histories that Herod the Great, in whose Reign he was Born, had then been dead above three compleat years. So that this most remarkable Epocha from the Birth of Christ, which has so long been the only Measure and Standard of the Accounts of Time over all Christendom, certainly takes its date between three and four years after he was born. Thus also even at this day the remarkable Periods and Distinctions of our Saviour's Life and Ministry; Such as the Exact time of his Birth; of the beginning of his Preaching; of his Baptism; of his Election, and Mission of the twelve Apostles, and of his Transfiguration; nay the Duration of his Ministry it self, with its solemn Period at his Passion and Death, are so far from being agreed on among the Learned, that 'tis generally suppos'd extremely difficult, if not absolutely impossible to arrive at any clear satisfaction about them. And this to the great dishonour of the Sacred Historians; the stumbling and fall of the Scepticks and Unbelievers; and the mighty discouragement of the Virtuous and Diligent in their careful Enquiries into the History of our Blessed Saviour; which yet are exceeding necessary to the right understanding of the Prophetick Books of the Old, and the Historical of the New Testament. And truly such have been the Wide mistakes both of Ancient and Modern
Harmo-

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Harmonizers of the Evangelists, that till the noble Attempt of Bishop Richardson, which we meet with in A. B. Usher's Annals, there was small hopes of any satisfaction as to the true Times or Order of the several Branches of our Saviour's History. Neither do I know that any thing considerable has been since advanc'd towards the more accurate adjustment of the Four Evangelists in their several accounts of our Lord and Saviour. I do not here take notice of Mr. Le Clerc's Harmony, tho' deriv'd in the main from Bishop Richardson's Foundation; Because he so widely errs where he offers to correct him, that tho', on other accounts, He may deserve more consideration; yet as a Chronologer, or one who should assist us in the more accurately stating the Times of our Saviour's Acts, and the applying them to the true Years and Months of the Christian Era, He is of little or no use at all to us: as will be made appear in its proper place hereafter.

As to the present Attempt, My Lord, I shall venture to say thus much; That as I have satisfied my self in the general State of the Chronology both of the Old and New Testament, so far as it is contain'd in the following Pages; so I think I have done that which has not hitherto been thought possible, I mean have adjusted the several Accounts so agreeably to all the Notes and Characters of Time thereto relating, that I am not aware of any authentick Evidence that is to be opposed to them. And I am perswaded that the present Series both of the Chronology and Harmony is not any where to be considerably altered, unless some certain Assertion of either a Sacred or Profane Historian be, without sufficient reason, set aside to make way for it. 'Tis true, that as I have made use of several of the best Authors upon occasion, so I have been forced not seldom to take an untrodden

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trodden path, and to rely on my own Thoughts and Observations. But this however I may venture to affirm, That where I recede from common Opinions, vulgar Traditions, and the Sentiments of former Commentators, I still, for a compensation, endeavour to keep closer to the Letter of the Scripture: I follow the exactest Rules as to its Numbers and Phrases: and I allow the Testimonies of all Authentick Historians, not only of the Sacred, but of all such also as may be certainly depended on among the Profane: such as the Mathematical Canon for the Old Testament; and Aristobulus, Philo Judæus, Josephus, Dio, Suetonius, Tacitus, and Eusebius for the New. And I cannot but own my satisfaction, that upon a review of my present Scheme I do not find occasion to confront any Authentick Profane Historian with the contrary Testimony of a Sacred one: nor indeed am oblig'd above once to supersede the certain Evidence of any one Ancient Writer, who is generally esteem'd worthy of credit; and in that single instance 'tis because the Evidence is unquestionable on the other side. Neither do I think I shall be often accus'd of interpreting or criticizing away the plain and obvious sense of some of the Sacred Writers, for fear they should otherwise be at variance with the rest of them: which has been but too frequent a fault in those who have hitherto attempted to reconcile the seeming Contradictions of the Holy Scriptures. Let but the Reader bring such a pious, teachable, and virtuous disposition of Soul as is suitable to a modest Inquirer into Divine Truths; together with such a free and unprejudic'd Mind, as is desirous of knowing rather what the Sacred Writers themselves, than what any of their Expositors have asserted in these Matters, and I shall not fear the accuracy of his Examination as to the several new Assertions which are advanc'd in the following

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lowing Papers. I think I have generally light on what is true, solid, and satisfactory: If not, I shall, I hope, always be ready to exchange it, on better information, for what has greater Evidence to recommend it to the World under those Characters.

My Lord, Did not I know Your Lordship to be a favourer of all careful and generous Inquiries into the Sacred Writings, where they proceed from a hearty Veneration of those Inspired Volumes, and are intended for the clearing and illustrating the great Truths therein contain'd; (as I am sure the following Papers are;) I should not take the boldness of addressing them thus to Your Lordship. But since I venture again to appear in publick; The Relation to Your Lordship I have been several Years honoured withal; the Favours You have already bestow'd upon me; the hearty Expressions of Your continued good opinion of, and kindness for me; together with Your constant readiness to encourage, assist, and patronize not only This, but all such other Attempts also as may be for the promotion of Learning and Religion; to say nothing of Your Lordship's concern for the Reputation and Preservation of this Church; Your known Prudence and Conduct in the Management of Affairs; Your Affability and Obliging Reception of all Addressers; and Your uncommon Condescension, and charitable Assistance to the Lame, the Sick, and the Afflicted; The foregoing Considerations, I say, Oblige me to prefix no other than Your Lordship's Name to these Papers, even when the Statutes of that Honourable Employment I am call'd to in the University do not permit me to continue under Your Lordship's immediate Patronage any longer. I shall conclude this my Address to Your Lordship with my hearty Wishes, that Divines would learn not altogether to depend on the Authority of fallible Men in their Enquiries into Sacred Matters, but
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closely and impartially to Search the Scriptures themselves: where they may best discern that which is of the highest importance for all to know, what is pure and undisguis'd Religion in general; as well as what is pure and undisguis'd Christianity in particular: and whence a rational and unbiass'd Enquirer, whether he live in Italy or in England; whether he was born at Rome or at Geneva, would, I doubt not, if freed from the Prepossessions of Education, and the Authority of Parties and Systems, be able to find out the main strokes of the Revealed Will of God both as to the Doctrines and Duties of Christianity; and that with greater Advantage to himself, and Charity to others, than is ordinarily found in those who have taken up their Notions in Religion upon Trust from others. And I have long thought this to be the only proper method of preventing or curing those fatal Errors, Heresies, and Diversities of Opinions which have so long been the dishonour and the hindrance of Christianity; and one sad occasion of the Infidelity, Immorality, and Profaneness of the present Age. And herein I am confident Your Lordship will fully agree with the Desires and Sentiments of

Your Lordship's Obedient and Obliged Servant,

WILL. WHISTON.

The Places of our Saviour's abode till Chap. V. §. 3d. of the *Harmony Epitomiz'd*, having been either wholly omitted, or generally mistaken, are thus to be restor'd.

Chap.	§.
II.	4, 5. <i>Christ in Judæa.</i> 6. <i>Christ in Egypt.</i> 7, 8. <i>Christ in Judæa & Galilee.</i>
III.	1, 2, 3, 4. <i>Christ in Judæa.</i> 5, 6. <i>Christ beyond Jordan.</i> 1 6. 7. <i>Christ in Galilee.</i>

Chap.	§.
IV.	1, 2, 3. <i>Christ in Judæa.</i>
V.	1, 2. <i>Christ in Samaria.</i>

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A
Short View of the CHRONOLOGT
OF THE
OLD TESTAMENT,
AND
Of the HARMONY of the
FOUR EVANGELISTS.

POSTULATA or AXIOMS.

- I. The Obvious or Literal sense of Scripture is the true and real one, where no evident Reason can be given to the contrary.
- II. Of two or more senses of any Text, equally futable to the Original, that is ever to be preferr'd which agrees with the rest of the Holy Scripture, and with the Testimonies of Ancient Authors.
- III. Every Writer is to be suppos'd to use the common stile, year, and computation of the

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Age

Age and Nation in which he lives; unless there be particular evidence to the contrary.

IV. If most of the great difficulties in Scripture which have long appear'd insuperable do at length prove to be no real difficulties at all, 'tis reasonable to expect, that the remaining difficulties may likewise upon farther inquiries be found capable of as clear solutions hereafter.

V. In the most ancient ages of the World, when the long lives of Men shew'd them to be generally more strong, healthy and vigorous, the time of Mens ability for Procreation must be suppos'd to begin full as soon, and to continue proportionably full as long as in these latter ages; when the shortness of Mens lives argues their constitutions to be much more weak and infirm. Thus if from 14 to 60 be the time for Procreation in Males now, when the years of Mens lives are generally about 80 at the most; from the same 14 to 600 at least, will be the time for Procreation, when Mens lives were about 800 years: and so proportionably in other cases.

VI. The Hebrew Text of the Old Testament, being the Original it self, is as reasonably to be allow'd our most authentic Guide in the
Chrono-

Chronology of the Old Testament; as the Greek Text of the New Testament, being generally the Original it self, is allow'd to be our most authentic Guide in the Harmony of the Four Evangelists. Neither is it more reasonable to prefer the LXXII's Translation of the one, than the Vulgar Latin Translation of the other to the Original Hebrew and Greek Copies of the Sacred Scriptures.

HYPOTHESES OR OBSERVATIONS.

- I. The whole Conduct of the Divine Providence in the several methods of Revelation is twofold, and at once carries on two very different designs, *viz.* the Instruction of the Meek, Teachable, Diligent, and Virtuous; and the Concealment of such Instruction from the Proud, Obstinate, Slothful and Profane: or in other words, it aims as well at the stumbling and fall of the Bad and Vicious, as the Improvement and Edification of the Good and Religious.
- II. It ought not therefore to seem strange if that Book which contains the Reveal'd Will of God be so fram'd in pursuance of the beforemention'd designs, as to have diverse *seeming* contradictions in it for the perplexing the Ungodly, and the exercise of the Pious; tho' no *real* ones for the securing the divine Veracity therein.

THESE two *Hypotheses* will appear so *strange*, and yet are, I think, so certainly *true* in themselves, so *necessary* to the understanding of the reasons of the many difficulties in the Sacred Writings; and perhaps so exactly agreeable to the *Divine Goodness* also, if rightly understood, that they well deserve a farther consideration. I shall in this place therefore attempt these two things, (1) To prove that the design of Divine Revelation is as well the stumbling and fall of the Ungodly, as the Improvement and Salvation of the Pious: and this from the plain and repeated assertions of the Sacred Writers themselves. (2) To shew how this conduct is agreeable not only to the Divine Justice, but to the Divine Goodness also. The first branch is, I think, evident from the texts following, which I shall barely repeat, and leave to the judgment of the impartial Reader.

Ma. vi. 9, 10.

Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this People fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.

Dan. xij. 10.

Many shall be purify'd, made white, and try'd: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

Matt. xi. 25, 26.

Luke xij. 21.

At that time Jesus answer'd and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast reveal'd them unto Babes. Even so, Father; for so it seemed good in thy sight.

Math. xiiij. 10.

15.

The Disciples came and said unto Jesus, Why speakest thou to them in Parables? He answered and said unto them, Because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in Parables: because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the Prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall

not

not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

And when he was alone, they that were about him with the Mar. iv. 10, 11, twelve, asked him of the parable. And he said unto them, Unto ^{12.} you it is given to know the mystery of the Kingdom of God: but Luk e viij. 10 unto them that are without, all these things are done in Parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

If any man will do the will of God, he shall know of the Doctrine, whether it be of God, or whether I speak of my self. Joh. vij. 17.

Jesus said, For Judgment am I come into this world: that Chap. ix. 39. they which see not, might see; and that they which see might be made blind.

Tho' Jesus had done so many works before them, yet believed Chap. xij. 37- they not on him: That the saying of Esaias the Prophet might be ^{40.} fulfilled, which he spake, Lord, who hath believed our report? See Act. xxvij. 24, &c. and to whom hath the arm of the Lord been reveal'd? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

What then? Israel hath not obtained that which he seeketh for; Rom. xi. 7; &c. but the election hath obtained it, and the rest were blinded: according as it is written, God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear unto this day, &c.

With all deceivableness of unrighteousness in them that perish; 2 Thess. ij. 10, because they received not the love of the truth, that they might be ^{11, 12.} saved. And for this cause God shall send them strong delusions, that they should believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

The 2d Inquiry is, how such a Conduct is agreeable to the Divine Justice and Goodness? Which will be dispatch'd by shewing First, that Mens own wickedness is the proper occasion

sion and meritorious cause of this Severity of the Divine Providence towards them. And *Secondly*, that this Conduct is the most merciful and gracious treatment they are capable of; and such as will render them *less miserable* for ever. As to the *First* point; that such an evil temper of mind as unfits Men for receiving Benefit by Divine Revelation is wilful, and Mens own fault; is evident, and agreed on by all: and so I need not insist on the proof of it. And that accordingly it deserves such a concealment of divine Truths from them, yea and much higher instances of God's anger and vengeance, no Christian Man can doubt. The great difficulty therefore is in the *second* place, How to suppose it consistent with the Divine Goodness, not only to conceal his Truths from the Ungodly, but also to put great difficulties and seeming contradictions into those Writings, which are the only Authentic Records of his reveal'd Will: and upon the belief whereof, and obedience whereto the Salvation of Men was intirely to depend. But now, if it can be prov'd that those ill-dispos'd Persons, who are not persuaded by the great and general design of Scripture to promote Holiness in the World, in concurrence with the evident external demonstrations that it comes from God, notwithstanding the difficulties therein contain'd, would not be any more persuaded altho' those difficulties were remov'd; the present doubt will immediately vanish: and it will appear that this method of God in the Revelation of his Will, is so far from being *inconsistent* with his Goodness, that as far as we can conceive, it is the *best* he could possibly have taken, and most for the interest and advantage of all Mankind. For besides, that the Faith and Obedience of the Good are hereby more exercis'd and improv'd, and so made capable of greater Reward; the Unbelief and Disobedience of the Wicked are also in part extenuated, and rendered less inexcusable; and consequently their future punishment will be proportionably less for ever. Now that this supposition it self is very *probable* at least, if not *certain*, do's appear from our Savior's own assertion, by the mouth of the Patriarch *Abraham*, concerning the Brethren of *Dives*. That miserable Wretch, in the place of Torment, when he could not

not prevail for the least ease or refreshment for himself, begs at least of *Abraham* that he would *send Lazarus to his Father's* Luk. xvi. 27, *house, to testify to his five Brethren* the certainty and greatness of &c. the punishments of the Impenitent in the other World. Surely believing, that tho' they had hitherto disregarded not only the Voice of Conscience, and the Law of Nature, but the express Revelation by *Moses and the Prophets*; yet if one were sent unto them from the dead, they would repent, and hearken to so much more astonishing and unexceptionable Admonitions. But observe the Patriarch's answer; *If they hear not Moses and the Prophets, neither will they be persuaded tho' one rose from the dead.* And certainly, by a parity of Reason, if Men be of such wicked and obstinate dispositions, as to reject the strongest evidence for the Divine Authority of the Sacred Scriptures, under pretense of difficulties in smaller matters therein contain'd, because their main design is directly contrary to their own ungodly Courses; that same contrariety would also occasion their Infidelity and Impenitence, tho' the difficulties themselves were remov'd. For if the most surprising evidence in the World, the warning of one sent from the dead, would not conquer the wicked perverseness of Unbelievers, as our Saviour expressly assures us it would not; how can it be imagin'd that the removal of a few difficulties, which are but the *pretenses* for, not the true *causes* of their unbelief, should be able to effect it? No, *If they hear not Moses and the Prophets*, Christ and his Apostles speaking to them in the Books of the Old and New Testament, as we now have them: neither would they any more *be persuaded* or drawn to repentance by them; tho' the same Books were intangled with no such difficulties, and thereby rendred more unexceptionable.

III. The Sacred Historians date the Reign of every King from the *first* exercise of his Supreme Power, tho' it happen'd in the lifetime of his Predecessor, contrary to the Custom of Profane Writers; as we shall see in the Chronology.

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IV. The Sacred Historians exactly distinguish between the imperfect Reign of a King which was generally *before*, and his compleat Reign which was generally *after* his obtaining the *Royal City*. In the former case the Phrases are, Such an one barely reign'd, or reign'd over *Israel*, or over *Judah*. In the latter case either the *Royal City* is nam'd, and the Phrase is, Such an one Reign'd in *Jerusalem*, in *Tirzah* or in *Samaria*; or he Reign'd over *all Israel*, or over *all Judah*, as will hereafter appear in the Chronology.

V. The same interruptions of Government, *Interregna*, and double *Epocha's* of Reigns, are sometimes to be expected in the Annals of the Kings of *Israel* and *Judah*, that appear in the Annals of other Nations. Thus in *Ptolomy's Canon* of the *Assyrian Monarchy*, we find two *Interregna*. And in *Josephus's History of Herod the Great*, we find a double *Epocha* of his Reign. Thus even in our own History of King *Charles II* his Father's Death, and his own Return twelve years afterwards, are sufficient foundations for a double *Epocha* of his Reign also. If therefore we observe the like examples in the Sacred Annals of the Kingdoms of *Israel* and *Judah*, they ought to be no more surprizing to us than the other.

VI. Even numbers of Years in the Chronology of Scripture are us'd with great exactness, and comprehend no more than six Months on either side; *i. e.* they imply the space mention'd, to be nearer to that number than to the next, either over or under; according to the most natural and strict signification of the words themselves. Thus 40 Years for instance, in the Sacred Stile of Chronology,

logy, denote only the space between 39ⁱ on the one side, and 40ⁱ on the other.

² Sam. ii. 11.
& v. 4, 5. with
¹ Chron. xxix.

Corollary. *Where therefore the Particle about is added, and not elsewhere, the numbers may be extended somewhat farther. Thus about 30 years of Age will fairly extend from 29 on one side, to 31 on the other. But, considering the exactness of the Sacred Accounts, ought not, without particular evidence, to be extended any farther.*

27.

Luk. iii. 23.

VII. This exactness of numbers in the Chronology of Scripture, or in those places whence the Accounts of the Times are to be deriv'd, do's by no means hinder, but that the common liberty which all other Writers take of using large and round numbers without such accuracy may be allow'd the Sacred ones also, upon other occasions, where a greater exactness was no way necessary to the matter in hand. Thus 400 years, a large and round number, may occasionally be us'd, tho' it appear by the Chronology, deliver'd in other places more exactly, to be 405, and this without any prejudice to the accuracy of the Sacred Accounts of ancient Times.

Gen. xv. 13.

VIII. The gradual decrease of the length of Mens Lives did not stop, and the Age of Man was not reduc'd to the present standard of 70 or 80 years, till the daies of King *David*. This is evident from the following Table of the Ages of all the Persons which are mention'd in, or can be collect-ed from the Scripture, since the Flood, till the Death of *David*.

Gen. xi. 10, 11.	Sem	600
12, 13.	Arphaxad	438
14, 15.	Salah	433
16, 17.	Heber	464
18, 19.	Phaleg	239
20, 21.	Ren	239
22, 23.	Serug	230
24, 25.	Nahor	148
32.	Terah	205
Chap. xxv. 7.	Abraham	175
xxi. 1.	Sarah	127
xxxv. 28.	Isaac	180
xxv. 17.	Ismael	137
xlvi. 28.	Jacob	147
L. 26.	Joseph	110
Exod. vi. 16.	Levi	137
18.	Kohath	133
	Hebron about	133
Job i. 1-4. with	Job about	180
xlvi. 16.	Amram	137
	Segub about	137
	Izhar about	137
	Pallu about	137
	Jocebedah about	137
	Miriam about	130
Num. xxxiii. 39	Aaron	123
Deut. xxxiv. 7.	Moses	120
	Corah about	125
	Dathan about	125
	Abiram about	125
Jos. xxiv. 29.	Joshua	110
	Rahab about	135
	Booz about	125
	Obed about	110
1 Sam. iv. 15.	Eli	98
	Jesse about	95
2 Sam. xix. 32.	Banxillai above	80
Chap. v. 4.	David	70
See Usser. Chronol. Sac. c. 8. & 12. & Annal. A. M. 2552.		

Coroll. 1. *The 90th Psalm, where the lives of the Israelites seem to be stated at 70 or 80 years, if it was compos'd by Moses, as the Title informs us, had regard only to the shortning the lives of the Murmurers in the Wilderness by a Divine Judgment; Numb. xiv. 29. (when all those were to perish in the space of 40 years, who were grown Men at the Exodus out of Egypt) without any respect to the common period of Human Life at that time. Barzillai in the daies of David, is the first mention'd in Scripture, who was reckon'd so old, as not likely to live long at 80 years of Age; and David himself is the first, that is said to have dy'd, and that in a good old age, and full of daies, so soon as 70 years; which are the particular numbers mention'd in that Psalm, and the Standard of Human Life in all succeeding Ages.* 1 Sam. xix. 35. Chap. v. 4. with 1 Chron. xxix. 28.

Coroll. 2. *Job was nearly contemporary with Jacob's immediate Sons, the twelve Patriarchs, or at least the Generation following; about the former part of the Israelites abode in the Land of Egypt. Job liv'd 140 years after the conclusion of his Afflictions; and yet at the beginning of them many of his Children were grown up. So that 180 years are as little as we can ascribe to him: which great longevity, tho' we suppose his life to be considerably longer than the general standard, on account of a peculiar Blessing, and as an extraordinary Reward of his Virtue and Patience, as we ought to do, will yet certainly oblige us to place him no lower than is here done. And that he cannot be placed higher, the Names and Families of his Friends do abundantly assure us. His Friends are styl'd Eliphaz the Temanite, Bildad the Shuite, Zophar the Naamathite, and Elihu the Son of Barachiel the Buzite, of the Kindred of Ram. From which Notations One thus gathers the Age in which Job liv'd. "Eliphaz the Temanite, seems to proceed from Teman the Grand-son of Esau. And Bildad the Shuite, is probably of the Family of Shuah, one of the Sons of Abraham by Keturah. And Elihu was the Son of Barachiel the Buzite, of the Kindred of Ram. Now Buz was the Son of Nahor, Abraham's Brother; and Ram was probably the same with Aram, the Son of Keturah, who was Brother to Buz. Thus he; to which he adds in confirmation, that the same sort of Coin which was current* Job xlii. 16. Chap. i. 4. 5. 13. Job ii. 11. and xxxii. 2. Gen. xxxvi. 11. Chap. xxv. 2. Chap. xxii. 20. 21. Job xlii. 11. Gen. xxxiii. 19.

"in Job's time, is us'd too by Jacob, not past 32 years before
"his descent into Egypt.

PROPOSITIONS.

I. **T**HE surest and most useful guide of ancient Chronology, where the Sacred Historians are silent, is *Ptolemy's Mathematical Canon*.

The Reasons of the preference of this *Canon* before any other of the ancient Accounts, are these:

1. The Author of it was the most learned Astronomer of all the Ancients; and has all along apply'd his Accounts to the uncontested *Era* of *Nabonassar*, and confirm'd them by the *Eclipses*, mention'd by the most ancient Astronomers before him, (the surest *renewers* and Characteristics of Chronology in the World.) 'Tis therefore evident on its own account, that its authority is better establish'd than the authority of any other Monument of profane History besides.

2. This *Mathematical Canon* is particularly accommodated to the continuation of the Sacred Chronology of the Old Testament, and its connection with that of the New; and in general, to the comparison of the Sacred with the Profane Accounts of ancient Times; because it begins a considerable time before the Old Testament History ends, and reaches beyond the times of the New Testament also. It contains an intire Series of Reigns; and so an uninterrupted Chronology from its beginning till its conclusion: and this particularly thro' the whole Interval between the Old and New Testament Histories, which otherwise were chiefly liable to Disputation. Besides, it contains the Kings of those four Monarchies, and no others; which the Old Testament History is chiefly concern'd withal, and which are so famous in the Prophecies both of the Old and New Testament. It also gives a much more exact and certain account of those *Assyrian* and *Babylonian* Kings mention'd in Scripture, than is any where else to be met with

in

in Profane Antiquity. And in particular, by comparison of this Canon with *Xenophon*, and with the Sacred Writers, we have an exact account of the space during the 70 years Captivity of the *Jews* under *Nebuchadnezzar*, and his Successors in *Babylon*; and of the time of its solution under *Cyrus*, King of *Persia* afterwards: which otherwise, we had been but very imperfectly acquainted withal till this very day.

3. This Canon do's exactly agree in every thing with the † Chronology of the Old Testament; confirms the fulfilling of ancient Prophecies; and particularly, that famous one of the 70 Weeks in *Daniel*; fixes the years of *Artaxerxes* and *Tiberius*, on which it chiefly depends; and for its exact correspondence with the Sacred and Infallible, justly deserves the first place among the profane Historians.

4. This Canon do's alike exactly agree in every thing with the accounts of those profane Historians, who wrote the Histories of their own Times. This certainly is the surest Test imaginable of the truth of the Canon before us; that whenever it differs from any Historian, it do's it only then when the Historian wrote of foregoing Ages, wherein he might easily be mistaken. But whoever writes the History of his own Age, and so had opportunity of knowing certainly the Truth of what is related, alwaies agrees with this Canon. This admirable observation, which is owing to the most Learned, the present Lord Bishop of *Worcester*, is of very great use in the case before us. For whereas hitherto, we have alwaies been in perplexity which of the ancient Historians we were to adhere to, in their several contradictory accounts of these times, we are now secure, and have this Authentic Record ever to rely upon in ancient Chronology. Which *Mathematical Canon*

† Canon itaque Nabonassaræus, ab Astronomis primum usurpatus, & celestibus characteribus sancitus, maximam tandem Auctoritatem apud Historicos non immerito obtinuit. Cujus quidem tanta est cum sacris literis congruentia, ut sine illo vix esset ullus ab Historia Sacra ad exoticam transitus. Neque satis notus esset primus ille *Cyri Annus*, quo soluta est septuagenaria Judæorum Captivitas. Sane Canon iste multis compaginibus cum sacro Textu aptissime connectitur. *Marsham Chronicon*, p. 505, 506.

therefore shall be Reprinted at the end of this Book, and shall never be receded from in this whole Chronology, or the ensuing Harmony; that so there may be no more occasion for that complaint, which has been sometimes made, * that many upon trifling Conjectures of their own, and in order to maintain their several *Hypotheses*, have ventur'd to recede from this surest *Rule and Standard* of ancient History. As if they imagin'd the difficulties of the Sacred Chronology were not to be as-foil'd in consistence with it.

Mr. Allin, Fellow of Sidney College MS. Chronology. Vid. Lloyd Ser. Chronolog. and Dodwell Differ. in prim. volum. Geogr. Græc. minor. p. 81.

Scholium. It will not be here improper to consider the nature and method of this Canon beforehand, that so we may be the better prepar'd to understand, and make use of it hereafter; which I shall do in the words of a learned Friend, to whom I am particularly obliged for his care and pains in the review of the present Chronology. "This Canon computes the beginning of any of the years of each King's Reign, from the first Day of the first Month (call'd *Thoth*) of the *Nabonassarean* year, which falls out in that respective year of his Reign. And tho' any King should die immediately after the first of *Thoth*, yet all the rest of that year till the next first of *Thoth* is attributed to his Reign in the Canon. And if any King, whose Reign was less than a year, had never a first of *Thoth* within the compass of his Reign, that King was omitted in the Canon, and his Reign added to the Reign of his Predecessors. Now the *Nabonassarean* year was just 365 daies long, without the intercalation of a day every fourth year. So that after every four years, the first of *Thoth* would run back in the *Julian* year in such a manner as that 1461 *Nabonassarean* years should be equal to 1460 *Julian* ones: The first of *Thoth* in that time coming to its old place in the *Julian* year. According to which observations I shall set down, together with the Canon of Kings, the day of the *Julian* year on which each of their first *Thoths* fell, thro' the whole Series of that Chronology.

* Chronographi Christiani, futilibus conjecturis nimium indulgentes, miris modis Canonem hunc castigarunt, vel potius conturbarunt. *Marsham.* p. 506.

II. That *Jewish* year by which the Sacred Writers reckon the several Intervals since the Deluge, or at least since the *Exodus* out of *Egypt*, was either the true Solar year, or a Lunar one so adjusted by proper Intercalations to the Solar, as to be in a manner equivalent to it.

This is evident, because their year by the express Law of God was to be commensurate to their Seasons, and to begin alwaies a few weeks before Barly Harvest. *And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month [of Abib] shall be unto you the beginning of months; it shall be the first month of the year unto you.* And this by the consent of all has been the constant computation of the *Jews* ever since Moses to this very day. Whether the *Jews* us'd the Lunar year before the *Babylonish* Captivity, as they have done since, tho' it wants not its probabilities, yet is it by no means certain; and in my present design is of so small consequence either way, that I shall not spend any time here in the inquiry about it. The *Julian* year, tho' beginning still about three Months before it, is yet so near to the *Jewish* year (whether it were Solar or Lunar) with which we are concern'd, that it will supply its place well enough in the following Chronology.

Exod. xii. 1, 2.
Exod. xiii. 4.
and xxiii. 15.
and xxxiv. 18.
and Deut. xvii.
1.

Scholium. It is here to be observ'd, that I say this is the year since the Deluge only; for I shall have occasion to prove hereafter, if ever the *New Theory* come to another Edition, that the year before the Deluge was of a shorter duration, and contain'd but 360 Antediluvian daies; as appears particularly from the *Mosaic* account of that year where- in the Waters were upon the Earth. It is also to be observ'd, that I am not absolutely positive in this proposition, as to the Interval between the Deluge and the *Exodus* out of *Egypt*. For tho' the natural year was then of the same duration with that ever since; yet because it will be prov'd by our great Chronologer in his *Dissertation concerning Daniel's weeks*, which the Learned World has so long expected, that the most ancient Civil Year, of which any footsteps remain in History, for

Gen. vii. 11, 24.
and xii. 3, 4.

Bp. of Worcester.

for a long time after the Flood was no other than that of 360 daies also: It may possibly be suppos'd that the Postdiluvian Patriarchs before the *Exodus* us'd the same year; and that *Moses* also refers to the same in the History of those times, till the Divine Law interpos'd, and alter'd the accounts upon their deliverance out of *Egypt*. These suppositions I say, are possible, and not at all absurd; and so make it necessary to speak with caution in the present case. In the meantime, because we have no positive Evidence of the use of a different year since the Flood, *before* and *after* the *Exodus*, in the stile of *Moses*; and because, if the Patriarchs did use the year of 360 daies, yet the Sacred Historian might reduce those years to that natural one which was us'd afterward, and give us the whole period since the Flood in the same method of computation; because lastly, all Chronologers have hitherto suppos'd the year in *Moses*, *before* and *after* the *Exodus* to be the same: I therefore shall not venture without more express evidence, to disturb the set'd Accounts of these times, but shall suppose the year since the Deluge, in the Sacred Writings, to be constantly the same, and therefore equivalent to the *Julian* year, by which I all along state the Chronology of the Sacred Scriptures.

III. The year ordain'd by *Jeroboam* when he drew off the ten Tribes to Idolatry, and so us'd in part of the Annals of the Kingdom of *Israel*, was a Month shorter than that of *Judah*, containing but eleven Months only. And this year continu'd till the Revolution by *Jehu*, but no longer.

This Assertion will be thought by many, as strange and paradoxical, as it is new and singular. But to obviate Mens prejudices in this, and such like cases, I must beg leave to say that a *common Opinion* without a *solid Foundation*, is of no great value in these matters. If upon a diligent inquiry into the Annals of the Kingdoms of *Israel* and *Judah*, and a careful adjustment of both accounts, the proposition appears to be well grounded, as I hope to shew that it is; I think the novelty of it ought to be no objection against it; and that it ought
not

not to be rejected merely because it is not to be met with in Commentators. Every body knows what great variety of years there has been in ancient times. Our *Julian* year is 365 $\frac{1}{4}$ days: the Solar 365. 5^h 49'. *Nabonassar's* 365. the most ancient of all 360. the *Arabian* Lunar year 354. 8^h. 48'. The year of some Cities mention'd by *Herodotus* 360 and 390 alternately. Vid. Herodot. l. 1. c. 32. The ancient *Roman* year before *Numa Pompilius*, according to the best Authors, of only ten Months. To say nothing of some other very ancient Computations, where still fewer Months, nay sometimes a single one seems to have had the denomination of a year given to it. At the same time it cannot appear a strange supposition, that *Feroboam*, when he began a separate Polity, contrary to the Law of God, should make an alteration in the Accounts of Time; especially where such an alteration by changing the seasons of all the *Jewish Feasts*, or Public Worship, did not a little contribute to the change of the *Worship* it self also. Now that he not only might, but really did alter the year, and that in the proportion above-mention'd, will appear by the following considerations.

1. By this change he would not introduce a new thing, (I mean a moveable year, whose head would wander thro' all the seasons,) but only restore the ancient way of reckoning, and imitate all the neighbour Nations round about. There is very good reason to doubt, whether in the days of *Feroboam*, almost any other Nation but the *Jews*, who were therein guided by Divine Revelation, knew and made use of a fixt Solar year, or its equivalent. 'Tis rather very probable by the old Testimonies, as well as by the discovery of the true length of the Solar year long afterwards, that the general Computation of the World was 360 days, and no other; which was certainly a *vagrant year*, and within the duration of the life of one Man, in the space of 70 years, its head run backward to the same place it had before. Since therefore a *vagrant year* was so common in the World, it may easily be suppos'd that *Feroboam* might appoint one of this sort to the People of *Israel*.

2. That *Feroboam* not only might but really did take away a month from the year, is evident by the Records of *Israel* and *Judah*, compar'd together all along in the Interval before

us; whilst eleven years in the Annals of *Judah* constantly correspond to twelve years in the Annals of *Israel*. Thus from the beginning of *Rehoboam*, till the common slaughter of *Abaziah* and *Jehoram* by *Jehu*, is accounted in the *Jewish* Annals but 90 years, and about six months, whereas the same interval is in the Annals of *Israel* 97 years, and about seven months, as will appear in the Chronology, and is according to the proportion of eleven to twelve assign'd in the present proposition. Thus also in the adjusting of the particular Reigns of each King of *Israel* and *Judah* during this interval, which are otherwise inexplicable, all is easy upon this supposition; and every Text of Scripture thereto relating falls in of its own accord: as will appear in the Table of this period hereafter. And these are to me little less than demonstrations of the truth of the *Hypothesis* before us. But that the force of this reasoning may be the better perceiv'd, let us suppose that an inquisitive Person, who knew nothing of the difference between the *Julian* and *Saracen* years, in the midst of his Travels, light upon a celebrated History of the Emperors of the *East* at *Constantinople*, and of the *Saracen* Successors to *Mahomet* in *Arabia*, carefully, and without the least variation extracted from the Authentic Records of each Empire, and containing the several Reigns, particularly adjusted and interwoven together. Now 'tis plain that this Person, while he imagin'd the *Epocha's* and years of both Empires to be the very same, he would undoubtedly be surpriz'd and puzzl'd at every thing; and perhaps upon the suppos'd disagreement of the Accounts, would be ready to condemn the Historian, as an ignorant and fabulous Writer. But then, if he once got a hint of the different *Epocha's* of the years of *Christ*, and of the *Hegira* of *Mahomet*, and of the different years made use of in the several Empires; and if hereupon he afresh consider'd the Accounts, and compar'd them over again; he would certainly conclude that the Historian was an exact and faithful one; and be convinc'd that the defect of his observing the diversity of the *Epocha's* and years of the two Empires was the alone cause of his difficulties. He would, as he went on, be still more and more satisfy'd in the proportion of the several

several years; and conclude for certain, that the *Grecian* Empire reckon'd by *Julian* or Solar years, from the Birth of Christ; and the *Saracens* by Lunar years, from the Flight of *Mahomet*; and that thence such seemingly different numbers were all along deriv'd into the History before him. And this I take to be just the case before us, and as there the exact agreement of every thing after the Inquirer once had an intimation of the difference beforemention'd, would by degrees render him secure of their Truth; so here the intire accord of the Annals of the two Kingdoms of *Israel* and *Judah*, upon the supposition that the year of the former, was a month shorter than that of the latter, ought to render it at least highly probable, that this supposition it self is true also: which will be still farther confirm'd by the next Argument.

3. The contrary supposition, which has hitherto prevail'd, forces us on very great Absurdities; namely, that the six first Kings of *Israel*, after the division of the Kingdoms (not accounting *Zimri* for one, who Reign'd but seven days) did every one Reign even numbers of years, with about a fortnight over, continually; and that also that fortnight is in every one of them reckon'd a whole year in the Sacred History. Thus *Jeroboam* must Reign but 21 years and about fifteen days, tho' the Scripture says he Reign'd 22. Thus *Nadab* must Reign but one year and about fifteen days, tho' the Scripture says he Reign'd two years, and the like of *Baasha*, *Elah*, *Omri* and *Ahab* successively. Now that so many Kings, one immediately after another, should die just after even years were over, all in the first month of their Reigns, is it self so strange, and I believe so unparallel'd in any History, that I account it almost incredible in the present case. But that besides this strange correspondence of Accidents, a part of one single month should every where be stil'd a year also, is in it self so inaccurate, so abhorrent from the Custom of all Historians, much more from the exactness of the Sacred ones, that 'tis by no means to be believ'd; especially since there is no manner of occasion for any such Suppositions, if we do but allow for that difference of the years in the different Kingdoms of *Israel* and *Judah*, which is asserted in this Proposition, as will appear in the Chronology.

Vid. Uffer.
Chronol.

4. This is confirm'd also from that passage in the History of *Jeroboam*, that he chang'd the Feast of Tabernacles from *1 Kings xij. 32.* the *seventh* to the *eighth* month; *even the month that he devis'd of his own heart.* The meaning of which alteration may seem to have been this, that since the *seventh* month, that of *Tisri*, was the most famous month, for the *Jewish* Feasts and Solemnities in the honour of the true God, of the whole year, as well as the *first* month in their civil Computations: (For therein was the Feast of Trumpets on the first or New-years-day; the great day of Expiation on the tenth, and the Feast of Tabernacles from the fifteenth to the twenty second.) Therefore to take as much as possible, such things out of the Thoughts of the *Israelites*, he abolish'd and eras'd that whole month for the future, and constituted the next month *Marhesvan*, to supply its place; and appointed it the beginning of his new year, and the principal season for his new Idolatrous Solemnities also. And thus, As *Muharram*, after the heart of Mahomet, became the first and most Superstitious month of the vagrant *Arabic* year. So did *Marhesvan*, the month that *Jeroboam* devis'd of his own heart, become in the same manner the first and the most Idolatrous month in the like vagrant year of the *Israelites*; till the Revolution by *Jehu*, put a final Period thereto afterwards.

IV. Those apparent inconsistencies which arise only from the Historical Books, which were written after the Captivity; I mean the two Books of *Chronicles*, *Ezra*, and *Nehemiah*, are not to be esteem'd real difficulties, originally belonging to the Chronology of the Old Testament, but the bare mistakes of our present Copies.

This Proposition depends on an Observation very obvious to make, *viz.* That these Books have a great many more mistakes in Names and Numbers than *any*, nay than *all* the other Books of the Old Testament; and that consequently, those apparent Inconsistencies which arise from them alone, are not generally

generally to be accounted for, as the rest; but must be owned to be the plain Over-sights of the Transcribers of them. To clear this Proposition; I shall *first* demonstrate its truth, by a plain and numerous Induction of Particulars. And *secondly*, I shall attempt some account of the occasions of it, or how it has come to pass that these, and only these Books of Scripture have so many mistaken Names and Numbers in them. Now as to the *first* point, I must premise this, that Transcribers are much more liable to mistakes in Names and Numbers than in other things, because these do not generally affect the coherence of the discourse, which is the great means of preventing or correcting Errors. The Transcribers therefore are both very easily mistaken, and also have no such hints and means of discovering and correcting their Mistakes afterwards, as they have in other cases. This being premis'd, I come to give an Induction of particular Mistakes in the *Names* and *Numbers* of the present Copies of these Books, which a comparison with other Books of Scripture, the plain reason of things, or ancient Versions and Testimonies discover to us. As to the mistaken *Names*, I shall only instance in the first Chapter of the first Book of *Chronicles*; it being endless to go thro' all the examples of this kind; and as to the other Mistakes, relating chiefly to *Numbers*, I shall instance in some of the principal, and leave the rest to the Reader's own observation. And in the whole, I shall barely set down the mistaken places, with the parallel ones, which correct them; or the evident Reasons to prove they are Mistakes, without any farther Inferences or Reflections.

1 Chron. 1.

17. *Meshech.*
 30. *Hadad.*
 36. *Zephi.*
 39. *Homam.*
 40. *Alian.*
 --- *Shephi.*
 41. *Amran.*
 42. *Jakan.*
 50. *Hadad.*
 --- *Pai.*

Gen. 10.

28. *Mash.*
 Chap. 25. 15. *Hadar.*
 36. 11. *Zepho.*
 22. *Heman.*
 23. *Alvan.*
 --- *Shepho.*
 26. *Hemdan.*
 27. *Akan.*
 39. *Hadar.*
 --- *Pau.*

1 Chron. i. 17. *The sons of Shem, — Uz, and Hul, and Gether, and Meshech.*

iiij. 22. *The sons of Shemaiah, Hatush, and Igeal, and Bariah, and Neariah, and Shaphat. six.*

vj. 54-60. *Now these are their dwelling places throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.**

And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

But the fields of the city, and the villages thereof they gave to Caleb the son of Jephunneh.

And to the sons of Aaron they gave the cities of Judah, namely, Hebron the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

And Hilen with her suburbs,

The sons of Aram, Uz, and Hul, and Gether, and Mash.

Gen. 10. 23.

One of the Sons of Shemaiah is here omitted; for there are but five recounted, and yet summ'd up six.

Here are but eleven Cities reckon'd up, and yet the sum is thirteen; two of the names, which were Gibeon and Juttah being omitted by the Transcriber, who also has sufficiently perplex'd the whole Period, as we learn from the parallel place in the Book of Joshua, Chap. 21. 9--19. whence this seems to have been taken.

*Debir with her suburbs,
And Ashan with her suburbs,
and Beth-shemesh with her suburbs.*

*And out of the tribe of Benjamin; Geba with her suburbs,
and Alemeth with her suburbs,
and Anathoth with her suburbs.
All their cities throughout their families were thirteen cities.*

*And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely out of the half tribe of Manasseh, by lot, ten cities.
1 Chron. vi. 61.*

The sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five. vij. 3.

In two Chapters immediately succeeding, we have the very same Genealogy of King Saul's Family twice repeated; only in the latter the name of Abaz is omitted in the Original, and so forced to be supply'd by our Translators. viij. 33-38. ix 29-44.

Of the sons of Hebron; Feriah the first, Amariah the second, Jehaziel the third, and

Here are ten Cities given out of the half tribe of Manasseh; whereas in truth there were four given out of Ephraim, four out of Dan, and but two out of the half tribe of Manasseh, ten in all; as we learn from the particular and exact account in Joshua Chap. 21. 20-26. whence this must certainly have been taken.

Here the number in general is five, tho' the particulars amount to no more than four, one name being lost in the Transcribing.

Of the sons, Feriah, Amariah the second, Jehaziel the third, Jehameam the fourth.

1 Chron. xxij. *Jekameam the fourth.*
19.

xxv. 3.

The sons of Jeduthun; Gedaliah, and Zeri, and Jesbair, Habbabiah, and Mattithiah, six.

xxij. 14.

Now behold in my trouble, [or of my poverty] I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver.

1 Chron. 24. 23. Where, besides the repetition of the same Catalogue in two successive Chapters, as before, the Father's name *Hebron*, and the Order of *Jeriah*, who ought to have been stil'd the *first*, are both omitted in the Original; and are only supply'd in the *English* Translation. Nay, the Verses before, and after this, on a comparison with the foregoing Chapter, will appear to be bare Repetitions, and those sufficiently confus'd also.

Here the sum contains one more than the particulars. The name *Shimei* being omitted, as appears by the 17th Verse following.

A strange sum! and this not all that was provided for the Temple by *David* and *Solomon* both; but by the former only. Nay, and this in his difficulties of affairs, or of his *Poverty*, as being but a small matter of what he intended, in case his affairs had been more prosperous, and himself in better Circumstances. The Sum in our *English* Money amounts to above seven hundred millions of Pounds, *sterling*; that is, to near as much as the solid content of the whole Temple and Porch withall, had it

Ezra ij. Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel.

been all Silver: nay to more Gold and Silver than the whole Earth had upon it, till the late discovery of the Mines of America. 'Tis in Josephus but the tenth part of this sum, and in the Syriac, no more than a thousand Talents of each kind. I need say no more to shew the grossness of the Transcriber's mistake in this place.

Joseph. Antiq.
l. 7. c. 11.

Nehemiah vij. My God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

These are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

Who came with Zerubbabel: Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah; the number, I say, of the men of the people of Israel, was this;

E Z R A

The Children of Parosh	--	2172
of Shephatiah	--	372
of Arab	--	775
of Pahath Monb	2812	
of Elam	--	1254
of Zattu	--	945
of Zaccai	--	760
of Bani	--	642
of Bebai	--	623
of Azgad	--	1222
of Adonikam	--	666
of Bigvai	--	2056
of Adin	--	454
of Ater	--	98
of Bezai	--	323
of Forah	--	112
of Hashum	--	223
of Gibbar	--	95
of Bethlehem	--	123
The Men of Neophah	--	56
of Anathoth	--	128
The Children of Azmaveth	--	42
of Kirjatharim, &c.	743	
of Rama, &c.	--	621
The Men of Michmas	--	122
of Bethel, &c.	--	223
The Children of Nebo	--	52
of Magbish	--	156
of Elam	--	1254
of Harim	--	320
of Lod, &c.	--	725
of Jericho	--	345
of Senaah	--	3630
The Priests		
The Children of Fedaiab	--	973
of Immer	--	1052
of Pashur	--	1247
of Harim	--	1017
The Levites		
The Children of Jeshua, &c.	--	74
The Singers		
The Children of Asaph	--	128
The Porters		
The Children of Shallum, &c.	139	
The Nethinims and Solomon's servants		

392

N E H E M I A H.

The Children of Parosh	--	2172
of Shephatiah	--	372
of Arab	--	652
of Pahath Monb	2818	
of Elam	--	1254
of Zattu	--	845
of Zaccai	--	760
of Binnui	--	648
of Bebai	--	628
of Azgad	--	2322
of Adonikam	--	667
of Bigvai	--	2067
of Adin	--	655
of Ater	--	98
of Hashum	--	328
of Bezai	--	324
of Hariph	--	112
of Gibeon	--	95
The Men of Bethlehem		
and, Neophab	--	188
of Anathoth	--	128
of Beth-Azmaveth	42	
of Kirjathearim, &c.	743	
of Rama, &c.	--	621
of Michmas	--	122
of Bethel, &c.	--	123
of Nebo	--	52
The Children of Elam	--	1254
of Harim	--	320
of Jericho	--	345
of Lod, &c.	--	721
of Senaah	--	3930
The Priests		
The Children of Fedaiab	--	973
of Immer	--	1052
of Pashur	--	1247
of Harim	--	1017
The Levites		
The Children of Jeshua, &c.	--	74
The Singers		
The Children of Asaph	--	148
The Porters		
The Children of Shallum, &c.	138	
The Nethinims and Solomon's servants		

Up

Uncertain multitude	--	652	Uncertain multitude	--	642
The whole Congregation together was			The whole Congregation together was		
		42360			42360
Whereas the particulars amount to no more than		29818	Whereas the particulars amount to no more than		31089
Deficient therefore in the particulars		12542	Deficient therefore in the particulars		11271

That these are the very same Catalogue, is abundantly evident by the very same beginning, the same order or series of Families, most of the same numbers in the particulars; and chiefly by the very same Sum of the whole Congregation in both the Copies. Yet how widely different each of them are from truth, and from one another, the numbers above compar'd together, and the general Sums compar'd with the particulars do abundantly declare; and need not be farther insisted on here. This last is so full and complicated an instance of abundance of mistakes of Transcribers in these Historical Books, written after the Captivity, that I shall search for no more; but proceed to the *second* point I propos'd to consider, *viz.* What have been the Occasions of so many mistakes in these Books, or, How it has come to pass that the Historical Books after the Captivity, and no others, have so many mistaken *Names* and *Numbers* in them. Now I think in this case, the Reason is pretty Obvious. All the former Sacred Books were not only written and publish'd, but transcrib'd and spread abroad, while there was a succession of Prophets among the *Jews*; who had all along sufficient Authority to review them, and to correct the mistakes of Transcribers. Thus for instance, *Ezra*, *Nehemiah*, *Haggai*, *Zachariah* and *Malachi*, were able after the Captivity to review the Holy Books; to correct the mistakes in any Copies; and upon any Doubts, to determin the true Readings. Whereby the intire number of the Copies of the *former* Scriptures might be pure and uncorrupt, and so the true Readings a great while convey'd down to Posterity. But who must correct the *last* Prophets, and Sacred Writers? Their own *Autographa* were, no doubt, every one true and exact. But they were no more than single Copies; and all the following ones must come

from them, with the mistakes of every Transcriber afterwards. Because no body durst pretend to correct a mistake, tho' it were never so plain, for fear of the Curse to those who *added* Deut. iv. 2. and *to*, or *took away* from the word of God. The different case xij. 32. of the old Books, and of these last, is just like that of any other Author, as *Horace* and *Cicero*, for instance: the one of which, a thousand years ago had all his Copies every where review'd and corrected by the *Autographon* it self; and the other had only then its *Autographon* in the World. For certainly, by that time the Copies of each of them became equally numerous; those of the former deriv'd down by the means of a great multitude of exact ones so lately corrected, would be much freer from Errors and Mistakes than those of the other, where still the Errors of every single Copy after the *Autographon* was gone, would spread themselves to all those that were Transcrib'd from it. Suppose all the other Copies of this single *Autographon* deriv'd from one, and that this one had only ten Errors in it; these ten will propagate themselves to all the future Copies without possibility of correction. And if every Coper still commits as many Mistakes afterward, the Errors will in time become very numerous: while the many Perfect Copies of the *other* will both prevent the necessity of many more for a long time; and the difference of the mistakes in the different Copies taken from the several exact ones, will help to correct each other continually: which seems to me to be the very case before us, and to afford a very probable account why the ancient Books of the Old Testament have so few, and those after the Captivity so many Errors and Mistakes in their Copies, which remain at this day.

Coroll. Since there are so many mistakes in Numbers in these Books, 'tis no wonder that some of them have caus'd difficulties in Chronology. Before we come therefore to the several Periods of the Old Testament Series of Times, it is proper to correct those apparent inconsistencies of this kind, which are owing to the mistakes of Transcribers in the Books before us: that so we may not afterward be disturbed by them. Thus Baasha King of Israel is
said

said to come up against Judah in the thirty sixth year of the ²Chron.xvj.1. reign of Afa: whereas 'tis certain that Baasha dy'd in the 26th ¹Kings xv. 33 year of Afa, ten years before. Thus also Ahaziah is said to be fourty two years old when he began his reign, upon his Fa- ²Chron.xxij.2. ther's death: whereas 'tis evident but two verses before, that Chap.xxj. ult. his Father was no more than 40 when he dy'd; and no body will imagin the Son two years elder than the Father. But besides the plain reason of things, the Book of Kings in the Hebrew, as ²Kings viij. 26. well as this Book in the Syriac Version from the Hebrew, conspire to assure us that Ahaziah, was but 22 years old at his Father's Death, and the beginning of his own Reign. Thus also Jehoiachin is said to have been but eight years old when he be- ²Chron.xxxvj. gan to reign, in the present Copies of the Chronicles; where- 9. as the Book of Kings assures us he was eighteen: and this latter ²King. xxiv. must certainly be in the right; for it appears that at this time, 8. he is accus'd of doing evil in the sight of the Lord; and that in v. 9. three months time afterward, upon his going into Captivity, he ^{v. 15.} had more Wives than one; which are certain demonstrations that the number in the Chronicles is corrupted in our present Copies. Thus also even in the Book of Kings, we find one mistake in our ²Kings i. 17. present Copies, which I shall take leave to correct upon this occasion. Jehoram, King of Israel, is said to begin his reign in the second year of Jehoram, the son of Jehosaphat, king of Judah. Whereas 'tis evident by the Chronology, that Jehoram, King of Israel, began to reign long before Jehoram, King of Judah, even in the eighteenth year of his Father Jehosaphat. And the reason why I venture to call this a mistake in our present Copies, even in a Book which generally has come very exact and uncorrupted to our hands, is not only because the same Book in another place ascribes the beginning of Jehoram of Israel's Reign, to the ²Kings iij. 24. eighteenth of Jehosaphat; but also because the LXXII in one of their best Copies do so, even in the place before us; and thereby give us just occasion to conclude, that so it was also in that Hebrew Copy from which they made their Translation. These difficulties therefore are not to be accounted for, as if they were really truths; but corrected, as the evident mistakes of Transcribers only.

V. The intire sum of years from the Creation till the Christian *Æra*, is not concern'd in the greatest number of the Chronological difficulties of the Old Testament.

'Tis evident that most of the disputes about the Chronology of the Old Testament, arise from the particulars of three of its most famous Periods, *viz.* 1. From the Ingress to the *Exodus* out of *Egypt*. 2. From the *Exodus* to the foundation of *Solomon's Temple*. 3. From the foundation of the Temple till the Captivity. And it must be own'd that the difficulties under these Periods have been so many, and so considerable; that if the intire sum of years were alone to be drawn from their Solution, we must have remain'd very uncertain as to the exact number of years thro' the History of the Old Testament. But in this case it has pleas'd the Divine Providence most seasonably and happily to prevent the ill consequences of any mistakes, and to secure the intire sums to us by express and exact numbers; even where several of the lesser subdivisions will still be liable to Doubts and Exceptions; and this by three express Texts of Scripture accommodated to these three Intervals respectively. Thus the *first* of these *Periods*, from *Abraham's* departure out of *Haran* till the *Exodus* out of *Egypt*, is punctually 430 years in the Text following.

Exod. xij. 40. Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, even the self same day it came to pass that all the Hosts of the Lord went out from the land of Egypt. Thus the *second Period*, from the *Exodus* till the foundation of *Solomon's Temple*, is exactly 480 years current, in the Text following. It came to pass in the 480th year after the children of Israel came out of the land of Egypt, in the fourth year of *Solomon's* reign over Israel, in the month *Zif*, which is the second month, that he began to build the house of the Lord. Thus also the main part of the *third Period*, from the beginning of the Idolatry of *Feroboam*, till the last Captivity of the Relics of the ten Tribes in the 23d year of *Nebuchadnezzar*, is expressly 390 years in that

that *Historical Prophecy* of *Ezekiel* following. Lie thou upon *Ezek. iv. 4. 5.* thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, 390 days; so shalt thou bear the iniquity of the house of Israel. And accordingly these remarkable Texts of Scripture are to be esteem'd the great Measures and Standards of the Chronology of these Periods.

VI. *Abraham* was born when his Father *Terah* was 130 years of age.

This appears from the plain words of *Moses*, and is confirm'd by the suffrage of *St. Stephen*. The former declaring, that when *Terah* dy'd in *Haran* he was 205 years old; and that *Abraham* departing thence immediately thereupon, was 75 years old also; whence by subtracting 75. from 105, we have the age of *Terah*, at the birth of *Abraham*, 130. The latter securing us against the only possible evasion, viz. that *Terah's* death might have happen'd after *Abraham's* departure out of *Haran*, tho' by a prolepsis it be recorded before it; by assuring us that *Abraham's* departure was not till his Father was dead. The words of them both are these. The days of *Terah* *Gen. 11. ult.* were 205 years, and *Terah* dy'd in *Haran*; and the Lord said with *xij. 1-4.* unto *Abraham*, Get thee out of thy countrey, &c. So *Abraham* departed, as the Lord had spoken unto him; and *Lot* went with him: and *Abraham* was 75 years old when he departed out of *Haran*. Thus *Moses*. *St. Stephen's* words are these, Then came *Act. vij. 4.* *Abraham* out of the land of the *Chaldeans*, and dwelt in *Charran*; and from thence, when his Father was dead, he removed him into this land wherein ye now dwell. This reasoning is so plain and evident at first sight, that one may justly wonder how any Dispute could ever arise about it. But because this is one of the most material points that is still in question with many excellent Chronologers; and because two famous Objections are rais'd against it: I shall here consider them both particularly. The first is this. 'Tis said before by *Moses*, that *Te- Gen. xj. 26.* *rah* lived 70 years, and begat *Abraham*, *Nahor* and *Haran*. Whence it has been commonly imagin'd that *Abraham* was the

Gen. v. ult.

Gen. x.

1 Chr. j.

Gen. x. 21.

Gen. xj. 10.

with vij. 11

and viij. 13.

the first-born of those three Sons of *Terah*, and born when *Terah* was 70 years old. Now in answer to this I shall *first* shew from an exactly parallel instance, that the priority of *Abraham's* name do's not imply that he was the eldest Son. I shall *secondly* shew, that not *Abraham*, but *Haran* was the eldest Brother; and so born when *Terah* was 70 years old. And *lastly* I shall shew for what reasons *Abraham* is here first named, tho' he were not the eldest Son. 1. As it is here said that *Terah was 70 years old, and begat Abraham, Nabor and Haran*: So is it said by the same Author before the Deluge, that *Noah was 500 years old, and begat Sem, Ham and Japhet*. If therefore it may appear, that in this other case, *Sem*, who is first mention'd, was not the eldest of the three Sons of *Noah*; it will be highly probable, that neither in the present case do's the priority of his name oblige us to esteem *Abraham* the eldest of the three Sons of *Terah*. Now that *Sem* was not the eldest of the three Sons of *Noah*, but *Japhet*, is not only *somewhat probable* by the order of each of their posterity in *Genesis*, and the *Chronicles*, where *Japhet* is set the first; and by the best rendring of the *Hebrew* words concerning them in *Genesis*, where *Japhet* is stil'd the *eldest Brother*; but *evident* by the express Chronology of *Moses* before and after the Deluge, compar'd together: which ought to determin us in the present case. *Noah* was just 500 years old when the eldest of his three Children were born, as we are assur'd by that Text we are now upon. But *Sem* was not born till *Noah* was 502 years old. For two years after the Flood, when *Noah* was 602 years old, *Sem* was but a bare 100, viz. at the birth of his Son *Arphaxad*: as is plain from a comparison of the Texts hereto relating. So that since *Japhet*, who is last mention'd, and not *Sem*, who is *first*, was certainly the eldest of the three Sons of *Noah*; 'tis evident, that in this exactly parallel place, not *Abraham* who is *first* mention'd, but *Haran* who is *last*, may probably enough be the eldest of the three Sons of *Terah*. I shall now shew *secondly*, that *Haran*, who is last nam'd, not only probably might be, but *certainly was* elder than *Abraham*, and in all probability, than *Nabor* also. *Haran* was undoubtedly the Father

ther-in-Law of *Nahor*; and, as is generally believ'd, of *Abraham* also. For *Sarai* is suppos'd to be the same with *Ischah*, the Daughter of *Haran* (and how she could otherwise be stil'd *Abraham's sister, the daughter* [or grand-daughter] of his father, Chap. xx. 12. is hard to conceive.) The first of which Observations makes it probable that *Haran* was elder than *Nahor*, to whom he gave his Daughter in Marriage; and the latter, if it be allow'd, makes it certain that *Haran* was elder than *Abraham*; since his Daughter *Sarah, Abraham's Wife*, was but ten years younger than her Husband. But besides, *Haran* was certainly elder than *Abraham*, which is the main point we are concern'd to prove, because *Lot*, the Son of *Haran*, appears to have been nearly as old as *Abraham*. For about the same time that *Abraham* begat *Isaac*, at the age of 100, (which, considering the length of Human Life then, was but the beginning of old Age) *Lot*, the Son of *Haran*, is stil'd Old by his Daughters also; [*Our father is old, and there is not a man in the earth to come in unto us, after the manner of all the earth; say they one to another.*] And to this agrees very well also the time of *Haran's* death, which happen'd in *Ur* of the *Chaldees*, before the removal of his Father and Brethren from thence, and therefore before *Abraham* was 75 years of age. Now he that considers that we have no instances of any body dying young, till long after this time, will hence also very easily conclude that not *Abraham*, but *Haran* was the eldest of the three Sons of *Terah*, and born when his Father was no more than 70 years old. I shall now, *thirdly*, shew why *Abraham*, a younger Son is nam'd first in the Text before us. Now the reasons of this Precedence, I take to be the very same as of the like Precedence of *Sem* in the parallel place, and to be these two. 1. The dignity of his Person. 2. The continuation of the Chronology by him afterwards. 1. The dignity of the Person of *Abraham*, the Friend of God, and Father of the Faithful: and the dignity of *Sem*, the Progenitor of *Abraham*, the Father of all the children of *Eber*, and of the Holy Seed and Church of God, are sufficient reasons for that priority of Order, in which they are nam'd. Thus *Isaac* and *Ishmael*, the Sons of *Abraham*, *Jacob* and *Esau*, the Sons

Gen. xj. 29.

Chap. xx. 12.

Chap. xvij. 17.

Chap. xix. 31.

Chap. xj. 28.

Vid. Hypoth. VIII. prius.

Gen. x. 21.

Chap. xxv. 9.

Chap. xxviii. 5.

- Micah vi. 4. of Isaac, Moses, Aaron and Miriam, the Children of Amram, are so far from being constantly nam'd in Scripture according to the order of their Birth, that they are generally set in a quite contrary method, and only in the order of their respective Dignity. 2. The continuation of the Chronological Series of years by Abraham, and not by Nahor or Haran here, as well as the like continuation of the Chronological Series before the Flood by Sem, and not by Japhet afterwards, is another, and perhaps the more proper occasion of their being named first in these places. And indeed 'tis very observable in both these parallel cases, that the Sacred Historian seems on purpose to give us a hint of the alteration of the Chronological Series at each of these Epochs, that we might in each Text look for a new Period of Time afterwards. Thus
- Gen. v. from Adam to Noah, the Chronology is all along deriv'd down by the year of each Patriarch when he begat his Son: to which is constantly added, how many years that Patriarch liv'd afterwards; and then after all, the whole number of the
- v. 3. 4. 5. years of the life of such Patriarch is summ'd up together. e.g. Adam liv'd 130 years, and begat Seth. And the days of Adam after he had begotten Seth, were 800 years, and he begat sons and daughters. And all the days that Adam lived were 930 years, and he died. This is the constant method of the first Period of the Sacred Chronology, till the days of Noah. But then to direct our Inquiries elsewhere for its continuation, the method is alter'd; and instead of telling us in what year of his age Noah begat Sem, instead of recounting how many years Noah liv'd afterwards, and then of summing up all his years together, as was constantly done before, the Sacred Historian only tells us the name of that Son of Noah, by which the Chronology would afterward be continu'd; and of the other Sons who surviv'd the Deluge, with the year of Noah's life, when the eldest of them was born, without any regard
- v. 32. to the seniority of Birth in the placing of them. Noah was 500 years old, and Noah begat Sem, Ham and Japhet. Whereby we are plainly referr'd to another place for the continuation of the Chronology, which is here broken off abruptly. Which Observation falls true accordingly afterward; for when the

the Chronology for another Period was to be continu'd after the Flood, and that by Genealogies, as before, yet 'tis not dated from the year wherein *Noah* begat *Sem*, but the two years after the flood when *Sem* begat *Arphaxad*. In like manner, the Genealogy after the Flood, by which the Chronology is deduc'd, contains the age of each Patriarch when he begat his Son, and the number of years each Patriarch surviv'd afterward, without the sum of all the years together; and this in a constant Series from *Sem* till *Terah*, the Father of *Abraham*. e. g. *Sem* was 100 years old and begat *Arphaxad*, and *Sem* lived after he begat *Arphaxad* 500 years, and begat sons and daughters. And this is the constant method of the second Period of the Sacred Chronology till the days of *Terah*. But then to give us a hint, as before, of a new Epoch, and a new method for the continuation of the Chronology; the Sacred History instead of telling us the year in which *Terah* begat *Abraham*, and instead of recounting how many years he liv'd afterwards, as was done all along this Period hitherto, it only tells us that *Terah* had three Children after he was 70 years of age, and names him first by whom the Chronology was to be continu'd. *Terah* lived 70 years, and begat *Abraham*, *Nahor* and *Haran*. Whereby we are again plainly referr'd to another place for the continuation of the Chronology, which here, as well as in the case of *Noah* and his Sons, is also broken off abruptly. And this Observation falls true accordingly afterward. For when the Chronology for another Period was to be continu'd, and connected with the foregoing, it is not done, as hitherto, by the age of *Terah* when he begat *Abraham*, but by his age when he dy'd, or by the whole sum of his years together; (a thing on purpose omitted ever since the Deluge to this time) and so connects the 205 years of *Terah* when he dy'd, with the 75 years of the age of *Abraham* at the same time, when he departed out of *Haran*: that thence we might at once collect what age *Terah* was of when he begat *Abraham*, and whence the next Chronological Period was to commence. All which corresponding Circumstances in these two parallel cases are very observable, and do mutually give light to each other, and to the Chronology of these ancient times.

- The other Objection against our affixing the birth of *Abraham* to the 130th year of *Terah*, is taken from the improbability of *Terah*'s having a Son so late, as 130 years of age; especially since so small a time afterward, as the Promise of *Isaac*, *Abraham* and *Sarah* appear so much surpriz'd at the thoughts of their having Issue at the ages the one of 100 years, and the other of 90. Then *Abraham* fell upon his face and laughed, and said in his heart, shall a child be born unto him that is an hundred years old? and shall *Sarah* that is ninety years old bear?
- Gen. xvij. 17. Therefore *Sarah* laughed within her self, saying, after I am waxed old shall I have pleasure, my lord being old also? *Abraham* considered not his own body, now dead, neither yet the deadness of *Sarah*'s womb. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude.
- Chap. xviii. 12. Now as to this Objection, it cannot be of very great force in the case of *Terah*; for since he liv'd 205 years, it can never be unsutable to suppose him to beget a Son at 130. 'Tis no more strange than that Men now, who can hardly expect to reach 80, beget Children at 50, than which, nothing is more common. Besides, after this we find so many instances of Mens begetting Children at as great, or greater an age than that of *Abraham* at the birth of *Isaac*, as wholly take away the force of this Objection. To say nothing yet of *Abraham* himself, who tho' he was so surpriz'd at the Promise of *Isaac*, had notwithstanding, several Children by *Keturah* long afterward: 'tis evident that the lives of Men for many Generations after *Abraham*, were long enough to admit of their having Issue at 100 years old, as the Table of the ages of the Postdiluvians will evidently shew. Particularly, *Jacob* was 104 years old at the birth of *Benjamin*, and several of the Progenitors of *David* appear to have had Children some a little before, and some a little after the same age, and this at a still much longer distance from the days of *Abraham*. So that whatever was the occasion of *Abraham*'s and *Sarah*'s surprize it could not be caused by this consideration, that they were absolutely too old to have Children; since nothing was more common in those days than to have Children at a still greater age. The case seems to have
- Rom. iv. 19.
Heb. xj. 12.
Exposh. VIII.
Usser. Chronol. Sacr. Cap. 10.
& 11.

have been this, *Abraham* had been now Marry'd to *Sarah* a great while, without any appearance of Issue. Nay, since it ceased to be with *Sarah* after the manner of women, there was Gen. xviii. 11. not the least hope of Children by her. Besides all this, *Abraham* himself, who fourteen years before had Issue by *Hagar*, Chap. xvj. 16. found that he must now expect no more by any one else, since not only barren *Sarah* had never, but fruitful *Hagar* had but once conceiv'd by him, and now for fourteen years together was barren also. Add to this the apparent weakness and infirmities of his own Constitution, which now might be daily creeping upon him; and which might in some measure be occasion'd by the change of his Countrey, and his wandering toilsom way of living in a strange Land. By all which he found himself decaying, and his Body absolutely dead as to Generation, especially with regard to *Sarah*. All these things consider'd, we need not be startl'd at the surprize which *Abraham* and *Sarah* were under, at the thoughts of the birth of *Isaac*; (for 'tis evident in these circumstances, that nothing less than a Divine and Miraculous Power could enable them to beget and bear a Son) notwithstanding others, who were their Contemporaries, might have and frequently had Children at a much greater age, as even *Abraham* himself had after his strength and vigour were restor'd, above 40 years afterward. And this shall suffice in answer to the present Objection.

VII. The Period of the 430 years sojourning of the Children of Israel, is not to be confin'd to the space of their continuance in the Land of Egypt only, but includes also all the time antecedent from the first entrance of *Abraham* into the Land of Canaan.

It must here be own'd that the words of the original Text are ambiguous and concise, and so capable of a double Interpretation. Now the sojourning of the children of Israel who sojourned, or which they sojourned in the land of Egypt, was 430 Exod. xij. 40.

years. But that these 430 years include all the *sojourning* of the *Israelites* and their Ancestors in a *strange Land*, the following Arguments will prove. 1. The *Paraphrastical Translations* of the *Samaritan* and *Septuagint*, give very clear light to this Text, and shew us the consent of the most ancient *Jews* therein. *The sojourning of the children of Israel, which they sojourned in the land of Egypt, and in the land of Canaan, they and their fathers, was 430 years.* 2. The small number of Generations interpos'd between the Entrance into, and the *Exodus* out of *Egypt*, are certain Demonstrations that this Interval alone could not be 430 years, nor indeed in probability more than half that space, as 'tis exactly stated by the best

Chronologers. Thus *Jochebed* was the immediate Daughter of *Levi*, (who was 50 years old at the descent into *Egypt*,) and the immediate Mother of *Moses*, who was 80 years of age at the *Exodus* out of it. Thus *Hexron*, one of those that went down with *Jacob* into *Egypt*, had a Grand-son *Jair*, an active Man about 40 years after the *Exodus*, as appears by his *seizing upon the villages and country of Basan* at that time. Thus also *Sherrah* the Daughter, or perhaps Grand-daughter of *Ephraim*, was alive at the division of the Land of *Canaan* by *Joshua*, above 40 years after the *Exodus*. Thus also *Corah*, *Dathan* and *Abiram*, the Ring-leaders of the Sedition against *Moses* in the Wilderness, were no more than Grand-sons to some of those Persons who were of the number of the first Descendants into *Egypt*. All which instances, considering that the general Period of Human Life was then not more than 140 years of age, is undoubted evidence that the Interval between the entrance into, and the exit out of *Egypt*, could not contain this whole Period of 430 years. 3. This is still farther demonstrated by the Ancestors of *Moses* himself, whose particular ages are expressly recorded in Scripture. *Levi*, his Great-grand-father, was 50 years old at the descent into *Egypt*, and liv'd but 137 years in all. *Kohath*, his Grand-father, liv'd but 133 years, and his Father *Amram* but 137 years; and *Moses* himself was no more than 80 years old at the *Exodus*, as we saw above. So that tho' we should allow every succeeding Person to be born

as late in the Father's life as the time for Generation would permit, yet will there want a great many years of those 430, of which this whole Period do's consist. 4. Which Assertion is still farther confirm'd beyond reasonable contradiction by the Interpretation of St. Paul, in his Epistle to the Galatians, where he reckons these 430 years from a solemn promise of the *Messias*, the Seed of *Abraham*, in whom all the families of the earth should be blessed, till the giving of the Law, just after the *Exodus* out of Egypt. This I say, that the co-Gal. iij. 17. venant which was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul, that it should make the promise of none effect. Now God frequently made this Promise of the *Messias* to *Abraham*, and that originally at his departure out of *Haran*. But that any such Promise was made to *Jacob* at his descent into Egypt, whence we might date these 430 years in St. Paul, there is not the least evidence or probability in the World. And therefore the great Period before us could not commence from the descent of *Jacob* into Egypt, but must take its rise from the sojourning of *Abraham* in the land of *Canaan* long before. Gen. xij. 3.

VIII. The same 430 years commence exactly when *Abraham* was 75 years old, and departed out of *Haran*.

Some Chronologers who are convinc'd by the foregoing Arguments that these 430 years take their date from the days of *Abraham*, are yet willing to fix the Epochs of them upon some other year than that we have assign'd. Against whom we shall prove that it could be in no other year, by the Arguments following. 1. This year of the life of *Abraham*, and this alone is connected with the death of his Father *Terah*, Gen. xi. ult. at 205 years of age, agreeably to the way of continuing the with xij. 4. Chronological Series in the sacred History. We were before told that *Terah* was 70 years old when he begat *Haran*, as Chap. xj. 26. as we have seen; but we were not told how old he was when he begat *Abraham*, on which yet the series of Chronology was to depend. This was reserv'd for another place hereafter:

ter : and accordingly when *Terah* dy'd at 205, we are inform'd that *Abraham* was then 75 years old, for the connexion of the former series of years to the age of *Abraham*; and that at the same time he departed out of *Haran* into *Canaan*, or began to *sojourn in a strange land*, for the date of the next succeeding Period. Whereas the 70th year of *Abraham*, which is the only one besides that can with any reason be pretended to be the date of this Period, is not so much as once mention'd in the whole History of his life in the Book of *Genesis*. A very strange thing this ! That the famous promise of the *Messias*, from which *St. Paul* dates these 430 years, and the beginning of *Abraham's* sojourning in a strange Land, a thing of no small importance in it self, and the *Epocha* of a famous Period, should belong to a year of the life of *Abraham*, which was wholly past over in silence in the Sacred History !

2. 'Tis generally granted that this Period takes its date from the primary *sojourning* of the Progenitors of the Children of *Israel* in a *strange land*, as the words themselves of the principal Text hereto relating do imply; and therefore it must take date, not from the departure of *Terah* and *Abraham* from *Ur* to *Haran*; but from *Abraham's* departure from *Haran* to *Canaan* (if indeed there were any considerable space between those two journeys.) For as to *Haran*, it was so far from being a *strange land* to *Abraham*, that it was in the same Country of *Mesopotamia* with *Ur* it self; it was the habitation of his Brother *Nahor*, and his Posterity, and that in all probability before *Abraham's* removing from *Ur*; and is accordingly stil'd expressly the city of *Nahor*. It is call'd by *Abraham* himself his own Country, in so many words. And his Son *Isaac*, as well as his Grandson *Jacob*, were particularly obliged afterwards to apply themselves thither for Wives, as to their own Country and Kindred. And all along in Scripture 'tis not *Mesopotamia* but *Canaan*, that is stil'd the Country of their *sojourning*, and a *strange land*, and in which *Abraham* and his Posterity for a long time are so often said to be *strangers and pilgrims*, till it was given them for a Possession afterwards. Nay 'tis evident from the series of the *Mosaic* History, that this command concerning his *leaving his country, his kindred, and his*

Exod. xij. 40.

A&T. vij. 2. Uf-
ser. Chronol.
c. 9.Gen. xxiv. 10.
v. 4.
Chap. xxiv. and
xxvii. and xxix.Chap. xxviii. 4.
and xxxvj. 7.
and xxxvij. 1.
Exod. vj. 4.
Heb. xj. 9. 13.Gen. xj. ult.
with xij. 1. &c.

his father's house, was either originally given, or at least solemnly renew'd, at the very same time that he was in *Haran*. So that in truth, those who begin the *sojourning* of *Abraham* in a *strange land* before his departure out of *Haran* into *Canaan*, do plainly contradict the constant phrase of the Sacred Writers, accounting him to have already left his own countrey, and his kindred, and his father's house; nay, and to have been a *stranger and sojourner in a foreign land*; while the Scripture assures us he was then in his own countrey, among his own kindred, in his father's house, and stood in need of a Divine Revelation to remove from them all into the Land of *Canaan*. 3. This Proposition is exceedingly confirm'd also by that remarkable Text in *St. Paul*, quoted before, wherein the date of these 430 years is exactly fix'd in a solemn promise of the *Messias*, or the *Covenant confirm'd in Christ* to *Abraham*. Now since 'tis certain that the original Promise of this kind was made to *Abraham* that in him, or in his Seed all the families of the earth should be blessed, when he was 75 years old, at his departure out of *Haran*, and that there is not the least colour for any antecedent mention of that promise: 'tis evident by *St. Paul's* computation that this year, and no other is the date of this famous Period. Gal. iij. 17. Gen. xij. 3, 4.

Corollary. Since *Isaac* was born 25 years after *Abraham's* departure out of *Haran*, and since from thence therefore to the deliverance out of *Egypt*, was at the utmost no more than 405 years; 'tis no wonder if in a place where the Chronology is not deliver'd nor concern'd, that space be stated by a round number at 400 years, as it is in the promise which God made to *Abraham* of a Son, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years. This use of round and even numbers, especially when they are large also, upon occasions where there is no greater accuracy requir'd, as has been already observ'd, is very common with all Writers, and so not to be wondred at in the Sacred ones. Chap. xxi. 5. Chap. xv. 13. Hypoth. VII.

IX. The space between the *Exodus* out of *Egypt*, and the Foundation of *Solomon's Temple* was 480 years current.

1 Kings vj. 1.

Marshalli
Chron. p. 291.

Hypoth. VIII.

Ruth iv. 21, 22.
Matt. i. 5.
Luke iij. 31, 32.

Ruth iij. 10.
1 Sam. xvij. 12.
with xvj. 11.

This, as we have already seen is express Scripture. *It came to pass in the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.* The LXXII in this place, by what strange mistake I know not, instead of 480 have only 440 years, which is universally own'd to be utterly false, the difficulty lying in the seeming smallness of the number, even in the Original. But all the other ancient Versions perfectly agree in the same number; so that Sir John Marshall, a most judicious and Learned Chronologer, might very justly say, in so clear a case as this, *Frustra sunt qui contra tam expressa contendunt.* They that attempt to enlarge a Period so exactly stated as this is here, cannot but lose their labour. And indeed a little consideration of the Table of the decrease of the Period of Human Life, and of the small number of Generations from the *Exodus* till the death of *David*, (which was but about three years before the conclusion of this Interval,) *Rahab, Boaz, Obed, Jesse, David*, will certainly secure us from the temptation of enlarging this Period. Nay as it is, we should be a little startled at the fewness of the Generations still, did not we know from Scripture that two, at least of these Fathers were old Men before the birth of their Sons, in the present series; as indeed they all were in probability, or else we should have had more Generations in this Interval than those five before-mention'd. So that to be sure this Period, so accurately stated in the Text before us, ought by no means to be lengthened on any pretence or consideration whatsoever.

Coroll. 1. Hence we learn that a compleat series of Chronology is not to be collected from the Book of Judges. 'Tis evident

dent that the several particular numbers of years ascribed to the several Judges, and the succeeding Kings, together with those belonging to the Intervals of Rest if they be interpos'd, taken all successively one after another, do much exceed the intire number before us of 480 years. As therefore in the Period foregoing, where the exact total sum of 430 years is particularly set down; the several subdivisions are not intirely made up in Scripture, nor could we have known the just duration of the whole by the collection of its parts, but are obliged to collect one of the parts from a comparison of the rest with the whole sum, as will appear in the Chronology: so it is also in the present Interval. Where the Book of Judges do's not make us up an intire series of successive Chronology: but leaves us to collect the nature and duration of its subdivisions from a comparison of the particulars therein mention'd, with the general sum express'd in the Text before us. And this matter has been of late set in so clear a light by the above-mention'd Sir John Marsham, who most rightly observ'd that some of the years of slavery or rest in one Region, were collateral to others in different quarters of the Land; and that the Judges were not universal Monarchs of the whole People of Israel, but occasional Deliverers of some parts of them only; and therefore sometimes Contemporaries to one another. This matter, I say, which formerly was full of insuperable Perplexities, has been set in so clear a light by that wise, and just, and happy Observation, that 'tis become one of the easiest Branches of the Sacred Chronology, as will appear in due place hereafter.

Coroll. 2. Hence we see the meaning of those words of St. Paul, which alone, at present do disturb us in the stating of the Period before us. And when God had destroy'd seven Nations in the land of Canaan, he divided their land to them by lot, and after that he gave them Judges about the space of 450 years, untill Samuel the prophet. If the years of the Judges before Samuel be 450, 'tis certain this whole Period will be much more than 480, contrary to that express Text on which the present Proposition do's chiefly depend. Now in answer to this very material Objection, I must own it to be my Opinion that St. Paul. in these words, did not de-

Act. xiiij. 20.

sign to determin the exact number of years belonging to the Judges, but only in general to specify so many as were usually ascrib'd by the Jews in his days to them. Now 'tis evident from † Josephus's account of this Period, who wrote soon after the time of St. Paul, that he, and in probability, the rest of his Nation with him, esteem'd the Book of Judges the proper measure of this Period; that in their Opinion the years of the Judges and of Rest, were alwaies distinct and successive; and that every sum was to be still added to the foregoing to make up the intire Chronology of this Interval. 'Tis also evident that St. Paul only occasionally mentions this number, without any necessity of exactness, and that also as a note of inaccuracy, he adds an *or* as it were 450 years.

'Tis moreover evident that both Names and Numbers then commonly receiv'd are in the New Testament, quoted from the Sec Luk. iiij. 36. Act. vij. 14. LXXII, even where they were grossly mistaken in them; because that was the only Bible generally us'd, and because there was no necessity of correcting such harmless Errors. 'Tis besides evident that in this very place St. Paul ascribes 40 years to the Reign of Saul, from less Authority than the LXXII; even from some common History or Tradition among the Jews; for how long he Reign'd is no where mention'd in the Old Testament. 'Tis lastly evident that the exact number from the beginning of the Judges till the days of Samuel, accounted according to the method above-mention'd, amounts punctually to 450 years, according to the Text before us, as the Table following will demonstrate.

† Τὸς αὖ ἐκδομίας τῷ ναυ Σαλαμων ἡγεῖτο, πικρὸν ἦν τῆς βασιλείας αὐτοῦ, καὶ οὐκ ἔστιν ἐν τῇ Μακαδόνι, ἀλλ' Ἀργείοις καλεῖται, Ἐβραίοι δ' Ἰταρ, μὴν ἐστὶν πικρὰ καὶ ἐν ἱουδαίᾳ, ὅτι ἀπὸ τῆς αἰῆς Ἀργείων τ' Ἰσραηλῶν ἐξέδου. Antiq. l. 8. c. 2.

	years.
Slavery under <i>Cushan</i> —	8.
<i>Othniel</i> Judge —	40.
Slavery under <i>Eglon</i> —	18.
<i>Ehud</i> Judge —	80.
Slavery under <i>Jabin</i> —	20.
<i>Deborah</i> Judge —	40.
Slavery under the <i>Midianites</i> —	7.
<i>Gideon</i> Judge —	40.
<i>Abimelech</i> King —	3.
<i>Tola</i> Judge —	23.
<i>Jair</i> Judge —	12.
Slavery under the <i>Ammonites</i> —	18.
<i>Jephtha</i> Judge —	6.
<i>Ibzan</i> Judge —	7.
<i>Elon</i> Judge —	10.
<i>Abdon</i> Judge —	8.
Slavery under the <i>Philistines</i> —	40.
<i>Samson</i> Judge —	20.
<i>Eli</i> Judge —	40.
Total — — —	450.

See Chronol.
Period 4.

From all which considerations I am inclin'd to think that St. Paul only us'd the number which was then commonly ascrib'd to the Judges, without any intention of stating the Chronology, or of prejudicing that exacter account of this Period which we have here taken from express Scripture.

X. The space between the beginning of the Reign of *Rehoboam* King of *Judah*, and the common slaughter of *Ahaziah* King of *Judah*, and *Jehoram* King of *Israel*, by *Jehu*, was 90 years, and about six months.

2 Kings viij.
16.

The particular numbers of years ascrib'd by the Scripture to the Kings of Judah during this Interval, if they were all even and exact years, and all successive, amount in the whole to 95, as we shall see hereafter. But since Jehoram of Judah began his Reign in his Father Jehosaphat's lifetime, as the Sacred History expressly assures us, *In the fifth year of Jehoram, the son of Ahab king of Israel, Jehosaphat being still king of Judah, Jehoram the son of Jehosaphat king of Judah began to reign*: since withal the same Text informs us that he began it about three years before his Father's death: (for so long before it did the fifth of Jehoram of Israel fall) and since moreover the allowing for several deficient months will take away about a year and six months, as will appear afterward in the Chronology, there will at last remain but 90 years and six months compleat for this Interval. The particular numbers of years ascribed by the Scripture to the Kings of Israel, during this Interval, as we shall see hereafter, amount to 98, or allowance being made for five deficient months to 97 and seven months; which number of years consisting only of eleven months each, as we have prov'd those of Israel did, when reduc'd to the Jewish years, which consisted of twelve months each, will amount to the former sum of 90 years and six months, and so agrees exactly with the former computation.

Coroll. Seeing the Chronology of this Interval requires but one single allowance of the commencing of a Son's reign before his Father's death, and seeing this single instance is so particularly taken notice of by the Sacred History: It will be reasonable to expect generally some kind of intimation in Scripture wherever a like accident happens hereafter. Nor ought we upon every difficulty to admit of double commencements of Reigns, Interregna, or the like, unless we find some footsteps of them in the Histories or Prophecies of those times; which Rule shall accordingly be punctually observ'd by me in the following Chronology.

XL. The

XI. The space between the common beginnings of the Reigns of *Jehu* King of *Israel*, and of *Atthaliah* Queen of *Judah*, immediately succeeding the slaughters before-mention'd, and the Captivity of the ten Tribes by *Shalmanesar*, is 163 years and two months.

The particular numbers of years ascrib'd by the Scripture to the Kings of *Judah* during this Interval, amount to 165. But since the commencements of two of the Kings Reigns some time before their Fathers death, do cut off two years from the series of Chronology; and since the deficient do answer the redundant months within two, as will appear hereafter, the just number of years will be 163 years two months. The particular numbers of years ascrib'd by the Scripture to the Kings of *Israel* during this Interval, amount to no more than 143, and some odd months. But because (as will be prov'd presently) *Hoshea* had an imperfect Dominion, or was struggling for the Kingdom between eight and nine years before his complete Dominion began, when he obtain'd the *Royal City*, and because there was withal an *Interregnum* of full twelve years after the death of *Jeroboam* II. (as shall by and by be prov'd) the complete Chronological years will be here 163, and two months also. That *Hoshea* began his first imperfect Reign upon his murder of his Predecessor *Peka*, eight or nine years before his real Dominion and the true date of his Reign in the *Royal City* commenc'd, is evident by the following Texts compar'd together: *And Hoshea the son of Elah, made a conspiracy against Peka the son of Remaliah, and smote him and slew him, and reigned in his stead in the twentieth year of Jotham the son of Uzziah, i. e. the fourth of Abaz: for Jotham himself reign'd but sixteen years in all, as appears three verses afterward. But because there had been yet no mention made of Abaz's Reign, therefore the old Epochs of his Predecessor Jotham is still made use of. The other Text is this. In the twelfth year of Abaz king of Judah, began Hoshea* ^{2 Kings xv. 30.} Chap. xvij. 1.

Hoseai. i.

Chap. x. 3.

Hosea the son of Elah, to reign in Samaria over Israel nine years. That there was also an *Interregnum* after the death of *Jeroboam II.* is probably gather'd from the deficiency of several years in this place; and still more probably from the two very short Reigns afterwards, which being over in seven months, and both the Kings coming to untimely deaths, are sufficient Indications of a very unsettled state of Affairs. But that which makes this *Interregnum* most probable, and almost certain, is that *Divine Threatning* in the following words of *Hosea*, who Prophecy'd in the Reign of *Jeroboam II.* Now (or ere long) *they shall say, we have no King, because we feared not the Lord. What then should a king do to us?* Which Prophetical intimation of this *Interregnum* I look upon as very observable, and almost equivalent to an Historical one. For tho' some parts of this Prophecy were written afterward, yet since in the title of the Book *Jeroboam of Israel* is only nam'd, it cannot be unreasonable to interpret so pertinent a Text of the times immediately succeeding him, and suppose it spoken a little before his death.

XII. The space between the Captivity of the *ten Tribes*, and the Conflagration of the Temple, was 134 years, and about two months.

This is the exact sum of the years of the Kings of *Judah* added together, if they be taken with a few redundant months, as shall be stated hereafter. And 'tis likewise so confirm'd in most cases by collateral Evidence, as will appear in the Chronology, that no doubt can be made concerning the accuracy of this Period.

XIII. The famous 70 years Captivity of the *Jews* commenc'd from the beginning of the Reign of *Nebuchadnezzar* King of *Babylon*, in the fourth year of *Jehoiakim* King of *Judah*.

The Reasons of this Proposition are these which follow,
 1. This first Captivity under *Jehoiakim* was the main and principal

cipal Captivity of all; and by consequence the 70 years
 ought to be dated from thence. This is a *new*, but I think
 withal a very *true* and *certain* Observation. For 1. 'tis said
 with relation to this Captivity, or the gleanings of it after-
 wards in *Jehoiakim's* own Reign, before either of the other
 Captivities, *This came upon Judah to remove them out of God's* ^{2 Kings xxiv.}
fight for their sins: implying that not only some of the Seed ^{3.}
 Royal, with a few others, but the body of the People also
 were already led into Captivity. 2. This is also evident from
 the Histories of both the other Captivities afterwards. 'Tis
 certain that the main body of the two Tribes were carry'd
 Captive to *Babylon*. 'Tis also plain that the number of the
 Captives under *Jehoiakim* are no where set down in Scripture.
 'Tis farther evident that the number of the Captives under
Jehoiachin are there recorded, and are plainly no more than
 a mere *remnant* of the whole People. For at this time the
 whole number of the Captives in all *Jerusalem* and *Judah*
 was no more than 10000, (the bare Relics of the ancient ^{2 Kings xxiv.}
 Inhabitants.) And the last Captivity under *Zedekias*, when ^{14.}
 the Temple was burnt, was chiefly confin'd to three strong ^{Jer. xxxiv. 7.}
 Holds; as being, it seems, the only places of note and strength
 then remaining; and therefore supposes that the body of the
 Nation was already remov'd to *Babylon*. So that upon the
 whole, the *principal* of these Captivities must have been the
first under *Jehoiakim*. 2. The 70 years must begin at this
 fourth of *Jehoiakim*, because then we find the *Original Pro-*
phesy hereto relating deliver'd. The words of the Prophet
Jeremiah are these. *The word that came to Jeremiah concern-* ^{Jer. xxv. 1.}
ing all the people of Judah, in the fourth year of Jehoiakim the
son of Josiah king of Judah. That was the first year of Ne-
buchadnezzar king of Babylon. --- This whole land shall be a de- ^{V. 11, 12.}
solation, and an astonishment, and these nations [of which Ju-
dah was one] shall serve the king of Babylon 70 years. And
it shall come to pass when 70 years are accomplished, that I will
punish the king of Babylon, and that nation, saith the Lord, for
their iniquity, and the land of the Chaldeans, and will make it
perpetual desolations. 3. This 70 years subjection to the
 King of *Babylon*, was not peculiar to the *Jews*, but com-

See Prop. 15.
Lem. 1, and 2.
and Sect. 7.

mon to them with all the other Nations about them, as we see in the Chapter last mention'd. Now 'tis evident from a known † Fragment of *Berosus*, that the famous Expedition of *Nebuchadnezzar*, in which he conquer'd all these Nations, was before his Father's death, in the beginning of his Reign, and not at either of the following Captivities. This Argument seems to me to be *decretory* in the dispute before us; and since the correspondence is exact from this Captivity to the beginning of *Cyrus's* Monarchy, when its Solution happened, (it being by *Ptolomy's* Canon compar'd with *Xenophon*, just the space of 70 years,) we need seek no farther, but may acquiesce in the Proposition before us, that *The 70 years captivity began in the fourth year of Jehoiakim king of Judah.*

Dan. i. 1, &c.
Chap. ix. 1, 2.
Ezek. i. 2. and
viii. 1.

Coroll. 1. *Tho' this be the date of the principal Captivity, and of the 70 years foretold by Jeremiah; yet it hinders not, but the other Captivities might be Epochas, from which, those who then went into Babylon, or others, upon proper occasions, might reckon. Thus tho' Daniel, who went into Captivity at this first time, mentions no other Captivity but that with which he was concern'd; yet Ezekiel, who was carry'd away under the next with Jehoiachin, reckons still by the years of that second Captivity, and foretels the utter destruction of the Jewish Polity at the third and last under Zedekiah. Thus also the delivery of Jehoiachin himself out of prison by Evil-merodach, is fitly dated*

† Ἀρχαὶς δὲ ὁ Πατὴρ αὐτοῦ Ναβουχοδονόσορ ἐπὶ ὁ πῶ γὰρ οὐδὲν ἔστι
Ἀργυρῶν. ἔτις δὲ τῆς Σελῆν τῆς ἡλίου, καὶ τῆς Φοινίκης τῆς
χρῆσις, καὶ διὰ τὴν ἐπὶ καυσιανὴν συστῆται τὴν νύξ Ναβουχοδονόσου, ὅτε ἐπὶ
ἐκείνῃ, μὲν πρὸ τῆς διὰ τῆς ἐκείνῃ ἐπὶ αὐτῇ. Συμμετρεῖ δὲ Ναβουχοδονό-
σορ τὴν δαπάνην, καὶ παραβέβηκεν, αὐτῇ ἐκείνῃ, καὶ τῆς χρόνου ἐν τῇ
τῆς τῆς χρόνου καὶ τῆς αὐτοῦ βασιλείᾳ ἐκείνῃ. Τῇ Παλῇ αὐτοῦ αὐτῇ Να-
βουχοδονόσου καὶ τῆς τῆς καὶ τῆς αὐτοῦ βασιλείᾳ, ἐπὶ τῆς Βαβυλωνίᾳ πόλεως, μετὰ
λατρεῖ τῆς ἐκείνῃ, ἐπὶ τῆς βασιλείᾳ ἐκείνῃ. Αἰδομένη δὲ μὴ ἔπειθαι τῆς Πα-
τρὸς τῆς τῆς Ναβουχοδονόσου, καὶ τῆς τῆς καὶ τῆς Αἰγυπτῶν ἀργυρῶν.
ἔτις τῆς χρόνου, καὶ τῆς ἀρχαίας τῆς Ἰουδαίας, καὶ τῆς Φοινίκης καὶ Συρίας, καὶ
τῆς καὶ τῆς Αἰγυπτῶν ἐκείνῃ ἐκείνῃ καὶ τῆς φέρον, μετὰ τῆς διὰ τῆς ἐκείνῃ
τῆς ἀφαιρέσεως, ἀναγομένης ἐκείνῃ τῆς Βαβυλωνίᾳ ἐκείνῃ ἀρχαίας ἐκείνῃ
καὶ τῆς ἐκείνῃ ἐκείνῃ. Apud Joseph, Antiq. l. 10. c. 11.

from

from his own Captivity, both by the Author of the second Book ^{2 Kings xxv.} of Kings, and by Jeremiah, without the least impeachment of ^{27.} the foregoing Proposition. ^{Jer. Lij. 31.}

Coroll. 2. Tho' the destruction of Jerusalem, and of the Temple under Zedekiah, are said to be in order to the fulfilling of the 70 years Prophecy of Jeremiah; yet it do's not thence follow that they are not dated till that time. The words of Ezra are these. These desolations under Zedekiah happen'd to fulfil ^{1 Chron. xxxvj.} the word of the Lord by the mouth of Jeremiah, until the ^{21.} land had enjoy'd her Sabbaths: for as long as she lay desolate, she kept Sabbath, to fulfil 70 years. For tho' the greatest Captivity and the most general stroke was in the fourth of Jehoiakim, as we have seen; yet the utter Desolation of the Land, and the final Captivity of the remnants of the people was brought about by degrees, and not completely finish'd till the end of the years of God's Patience foretold by Ezekiel, to be stated hereafter, concluded ^{Ezek. iv. 6.} all. Every step therefore of this Desolation was a farther degree of the fulfilling of the Original Prophecy hereto relating; tho' the exact number 70 years take their date from the first and principal Captivity in the days of Jehoiakim.

Coroll. 3. Tho' this Interval from Jehoiakim's Captivity till its Solution under Cyrus, was exactly 70 years, yet this is no prejudice to a like number of years from the beginning of the siege of Jerusalem under Zedekias, till the second year of Darius, ^{Zech. i. 7--13.} nor to the duration of two of the famous Annual Fasts of ^{Chap. vij. 1-5.} the Jews, both of them severally taken notice of in Scripture. For tho' these periods are considerable, and of a like duration with that famous one before us; yet are they wholly different, and are neither Prophecy'd of by Jeremiah, nor do they terminate at the Solution of the Captivity by Cyrus, (the undoubted Characters of the period concern'd in this Proposition) and therefore ought by no means to cause any difficulties about it.

Coroll. 4. Here we may observe the importance of the three lesser Captivities of the Jews, mention'd by the Prophet Jeremiah, which have been so unreasonably by some expounded of the three greater under Jehoiakim, Jehoiachin and Zedekiah. The words are these. This is the people whom Nebuchadnezzar carried ^{Jer. Lij. 27.} captive. In the seventh year ³⁰²³ Jews. In the eighteenth ³⁰ year

Dan. i. 1, 2.

with Jer. xxv.

1. 2 Kings

xxiv. 12. and

xxv. 8.

2 Kings xxiv. 2.

Jer. xxxvij.

and xxxvij.

Usser. Annal.

A. M. 3420.

year of Nebuchadnezzar he carried away captive from Jerusalem 832 persons. In the twenty third year of Nebuchadnezzar, Nebuzaradan captain of the guard, carried away captive of the Jews 745 persons. All the persons were 4600. The great Captivities were in the first, the eighth, and the nineteenth of Nebuchadnezzar, and therefore, to be sure were wholly different from these which were in the seventh, the eighteenth, and the twenty third respectively. Not to observe that the smallness of these numbers sufficiently distinguishes between these lesser, and those greater Captivities. The first of these Captivities therefore in the seventh of Nebuchadnezzar, was of 3023 persons: (three years after Jehoiakim, by breaking the League he had made with him, had expos'd himself to his fury; and Bands of Chaldeans, Syrians, Moabites and Ammonites came upon him :) and was out of the whole body of the Jews, and not confined to the Inhabitants of Jerusalem. The second of these lesser Captivities of 832 persons was during the siege of Jerusalem, which happen'd in the eighteenth of Nebuchadnezzar, and was accordingly made up of the Inhabitants of Jerusalem only, or of such as fell away to the Chaldeans, according to the counsel of God, and had their lives sav'd by them. The third of these lesser Captivities was of 745 Jews, i. e. such Relics of the ten Tribes as at this time remain'd in their own Land. These were carried away Captive by an Officer of Nebuchadnezzar, while he himself was besieging Tyre, in their Neighbourhood; of which more under the next Proposition.

XIV. The Chronology of the Kingdoms of *Israel* and *Judah* is abundantly establish'd and secur'd, and that in conformity to the foregoing Accounts, by the famous Prophecies of *Ezekiel*, touching the utmost extent of God's Patience to *Israel* and *Judah*.

Ezek. iv. 4, 5.

6

The words are these, *Lye thou upon thy left-side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lye upon it thou shalt bear their iniquity*

iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, 390 days. So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lye again on thy right-side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year. The plain meaning of which *Historical Prophecies*, as I may call them, is this, that the longest time of the uninterrupted Idolatry of the *Israelites*, and of God's patience with them from the first Idolatrous Feast of *Feroboam*, till the final Captivity of the last remains of the *ten Tribes* by *Nebuchadnezzar*, should be 390 years. And that the longest time of the uninterrupted Idolatry of *Judah*, and of God's patience with them, from the death of good King *Josiah*, till the final Captivity of the last remains of the *two Tribes* by the same *Nebuchadnezzar*, should be 40 years. Now since both these numbers are exactly agreeable to the present stating of the Accounts of these two Kingdoms, as will be shewn presently, it thence appears that they are exactly stated. All that can be here question'd, is whether the Captivity of that remnant which happen'd in the 23d year of *Nebuchadnezzar*, and which I assign as the conclusion of the 390 years of the House of *Israel*, was of the remainder of the *ten*, or not rather of the *two Tribes*. For as, if it belong to the *ten Tribes*, we have what we desire: So if it be only of the *two Tribes*, we are at a mighty loss, and cannot by any means find a period belonging to the 390 years of the house of *Israel*, distinct from those 40 years which belong to the house of *Judah*; as it certainly ought to be, from the plain words of the Prophecy foregoing. The reason of this doubt is, because they are stil'd *Jews* by the Sacred Historian, in the words already quoted. In the 23d year of *Nebuchadnezzar*, *Jer. liij. 30.* *Nebuzaradan* captain of the guard, carried away captive of the *Jews* 745 persons. Now in order to our satisfaction in this matter, we must observe that all the remnants of the *twelve Tribes* have been stil'd *Jews* in common, ever since the *Babylonish* Captivity, and are so stil'd at this day. And that this is true, and that also these *Jews* (as they are here call'd) were really *Israelites*, remaining in those parts of the Land

Ezek. xxxij.

21, 24.

V. 28.

Usser. Annal.

A. M. 3420.

Jer. xliij. 4, 5.

6, 7.

Chap. xliiv. 1.

2 Kings xxv.

26.

which belonged to the *ten Tribes*, will be demonstrated by the Arguments following. 1. In the threatening touching this final destruction of these Remnants, which was made after all the Captivities of *Judah* were over, they are stil'd the *Inhabitants of the wastes of the land of Israel*; and the Mountains belonging to them are nam'd the *Mountains of Israel*. 2. This Captivity happen'd at the time when *Nebuchadnezzar* was besieging *Tyre*. Now 'twas the land of *Israel*, and not of *Judah*, that adjoin'd to *Tyre*, and so was the likeliest to afford him an opportunity of carrying its Inhabitants into Captivity. 3. But this Proposition is not only probable from the foregoing Arguments, but certain, because we are sure that all the *Jews*, or the Relics of the *two Tribes*, were not now in the Land of *Judah*, but in *Egypt*, and so could not possibly be led into Captivity till the Conquest of *Egypt* afterwards. The words of the Sacred History relating to this matter are so expers and frequent, that they leave no room for any farther doubt in the case. So *Johanan the son of Kareah*, and all the captains of the forces, and all the people obeyed not the voice of the Lord, to dwell in the land of *Judah*. But *Johanan the son of Kareah*, and all the captains of the forces took all the remnant of *Judah* that were returned from all nations, whither they had been driven, to dwell in the land of *Judah*, even men, women and children, and the king's daughters, and every person that *Nebuzaradan* captain of the guard, had left with *Gedaliah the son of Ahikam*, the son of *Shaphan*, and *Jeremiah the prophet*, and *Baruch the son of Neriah*; so they came into the land of *Egypt*. The word that came to *Jeremiah* concerning all the *Jews* which dwell in the land of *Egypt*, which dwell at *Migdol*, and at *Tahpanhes*, and at *Noph*, and in the country of *Pathros*, saying, Thus saith the Lord of Hosts, the God of *Israel*, Ye have seen all the evil that I have brought upon *Jerusalem*, and upon all the cities of *Judah*; and behold this day they are a desolation, and no man dwelleth therein. Your land is a desolation, and an astonishment, and a curse without an inhabitant, as at this day. And all the people both small and great, and the captains of the armies arose and came to *Egypt*, for they were

were afraid of the Chaldees. So that 'tis certain that *Nebuzaradan* could carry no other *Jews* Captive in the 23^d year of *Nebuchadnezzar* than those remnants of the ten Tribes which inhabited the waste of the land of *Israel*, which Captivity therefore is the full term and period of the 390 years forbearance of God with those Tribes, and the set time for their final destruction.

XV. The space between the Conflagration of the Temple, and the beginning of the Christian *Era* is 587 years, and about four months.

Here we must connect the years of the World, drawn down all along hitherto from Scripture, with the years of *Nabonassar* in the Astronomical Canon, and by such connection fix the years of the World to those of the *Julian* period; and thereby finish the Series of years from the Creation to the Christian *Era*, and our own times. Now before we can accomplish this part of our work, we must premise the following *Lemmata* or *Propositions* preparatory to our future observations.

Lemma 1. *Nebuchadnezzar* began to Reign during his Father's lifetime, near two years and a half before his first *Thoth* in the Canon, and his Reign is dated in the Scripture (according to its constant custom in like cases) from its original commencing before his Father's death. That *Nebuchadnezzar* was made Co-partner in the Kingdom with his Father *Nabopolassar*, upon his coming General of his Army into Syria, is generally and justly collected from two or three passages in *Berosus*, a Fragment of whose History heretorelating, is extant at this day, and is before in part transcrib'd. But we need not insist on dark Conjectures; for a comparison of the Sacred and Profane numbers of years of his Reign, and the certain period of them both, together with the frequent connections of his years with those of the Kings of *Judah*, in the Bible, do put this matter past doubt, as may be seen in the most learned Author quoted in the Margin. We must therefore remember all along that *Nebuchadnezzar* began to reign

Hypoth. III.

vid. Scalig. in

Frag. ad cal.

cem Emendat.

Temp.

Usser. Chronol.

Sac. Thef. 5.

and 6.

reign in the Sacred stile about *August*, A. P. J. 4107. tho' his first *Thoth* in the Canon be not till *Jan. 21. 4110*; afterwards.

Dan. ij. 1. 31. Only it must be observ'd that *Daniel*, after he was in *Chaldea*, uses the *Chaldean* Computation, and reckons the years of *Nebuchadnezzar*, after the way of that Country, from his Father's death, and not from his first *Sovereign Power* in his Father's lifetime.

Postulat. 3.

Lemma 2. The two first years ascrib'd to *Cyrus* in the Canon, are by the Scriptures ascrib'd to *Darius the Mede*, and that agreeably to *Xenophon's* exact account of the same *Cyrus*. 'Tis well known from the Book of *Daniel*, that after the Conquest of *Belsazzar* or *Nabonadius* King of the *Chaldeans*, and the taking of *Babylon* by *Cyaxares* or *Darius* the *Mede*, and *Cyrus* the *Persian*, that the said *Darius* took the kingdom for some time before his death, and the succession of *Cyrus*. 'Tis also evident that the Canon, taking no notice of *Darius*, ascribes all the space after the taking of *Babylon*, or the death of *Nabonadius* to the Monarchy of *Cyrus*, and accordingly gives him *nine* years. 'Tis also as certain that *Xenophon*, who was perfectly acquainted with the History of

Dan. v. 30, 31. and ix. 1.

Κόρυθαυδ'. l. 8.

2 Chron. xxxv.

22, 23.

Ezra i. 1, 2.

Cyrus, do's yet ascribe but seven years to his Monarchy. All which consider'd, 'tis highly reasonable to suppose that *Darius* reign'd about two years after the taking of *Babylon*, and that those two added to the seven of *Cyrus's* complete Monarchy in *Xenophon*, do make up those nine which we find in the Canon. So that wherever we are to fix the first year of *Cyrus's* universal Monarchy, when *The Lord God of heaven* had given him all the kingdoms upon earth, and when he made the Decree for the return of the *Jews* from their Captivity, we must reckon it the third year of his Reign in the Canon, and that its first *Thoth* was *Jan. 5. 4178*.

Lemma 3. Since the first year of every King's Reign in the Canon, and so all those succeeding, if they be dated from their first *Thoths*, and continue to the succeeding ones, are (according to the nature of this Canon formerly observ'd,) generally later than the real corresponding years of their true Reigns; we must remember that what points of time are in the Canon fix'd to any year of a King's Reign, especially the latter

Prep. 1. Schol.

latter part of it might really belong to the year following, and be so accounted in any other History that was not confin'd to the same method with the Canon. Thus the first *Thoth*, or beginning of the first year of *Nebuchadnezzar* in the Canon is Jan. 21. 4110. But how many months before this his Father dy'd, and his single Reign in *Chaldea* began, we cannot hence tell, because the method of the Canon takes no notice of his Reign till the next first of *Thoth* after his Father's death. So that the true *Chaldean* years of *Nebuchadnezzar* still begin and end *before* those in the Canon, but how much *before* cannot be collected from it. And the same thing is true of all the other Reigns in the whole Canon. When therefore we mention the year of any King's Reign in the Canon, we mean thereby the space between the *Thoths* that begin and end it in the Canon, and not the real year from the commencing thereof, till the commencing of the next in the true succession of the Kingdom, unless it be otherwise particularly express'd. These things being premis'd, I come to the several Connections of the Sacred and Profane Chronology.

See Prop. I.

1. *Jehoiakim's* Captivity happen'd in the fourth year of his Reign, or near the middle of A. M. 3398. And the fourth of *Jehoiakim* was the first of *Nebuchadnezzar*, and was nearly commensurate thereto, as we are sure from Scripture. Now the first year of *Nebuchadnezzar* in the Scripture stile, reaches from near the middle of the last but two, to near the middle of the last but one of his Father *Nabopolassar*, in the Canon. So that the middle of A. M. 3398 falls about two months after the *Thoth* of the 142d of the *Era* of *Nabonassar*. i. e. about the end of *March* A. P. J. 4108. corresponding thereto. So that hereby we find that A. M. 3398. is coincident with the last quarter of A. P. J. 4107. and the former three quarters of A. P. J. 4108. Q. E. D.

Dan. i. 1, 2.
with Jer. xxv. 1.
Lemma. I.

2. *Jehoiachin's* Captivity happen'd about the beginning of *July* A. M. 3405. and towards the conclusion of the eighth year of *Nebuchadnezzar* in the Scripture account, i. e. near the middle of his sixth year in the Canon, which is therefore in the 149th of *Nabonassar's Era*, corresponding to the very middle of A. P. J. 4115. So that hereby we find that

2 Kings xxiv.
12.

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A. M. 3405 is coincident with the last quarter of A. P. J. 4114, and the three former quarters of A. P. J. 4115, agreeably to the former coincidence also. Q. E. D.

3. *Zedekiah's Captivity, and the Conflagration of the Temple* happen'd about *August* A. M. 3416, at the end of the nineteenth year of *Nebuchadnezzar* in the Scripture account, and so past the middle of his 17th in the Canon, which is therefore in the 160th of *Nabonassar's Era*, corresponding to a little past the middle of A. P. J. 4126. So that hereby we find that A. M. 3416 is coincident with the last quarter of A. P. J. 4125, and the three former quarters of A. P. J. 4126 agreeably to the former coincidences also. Q. E. D.

Ezek. iv. 4. 5.

Prop. 14.

Jer. Lij. 30.

4. The beginning of *Ezekiel's* 390 years of God's Patience with the *ten Tribes* was at *Jeroboam's* Idolatrous Feast, about the middle of *November*, towards the beginning of A. M. 3030, and so their conclusion was towards the beginning of A. M. 3420. Now that Captivity of the remnant of the *Israelites*, which put a period to these 390 years, was in the 23d of *Nebuchadnezzar*, in the Scripture account, or towards the end of his 20th or beginning of his 21st in the Canon; that is towards the end of the 163d, or beginning of the 164th of *Nabonassar's Era*, corresponding to the latter end of A. P. J. 4129, or the beginning of A. P. J. 4130. So that hereby we find that A. M. 3420 is coincident with the last quarter of A. P. J. 4129, and the three former quarters of A. P. J. 4130, agreeably to the former coincidences also. Q. E. D.

Ezek. iv. 6.

Mr. Allin MS.

Prop. 14.

5. The beginning of *Ezekiel's* 40 years of God's Patience with the *two Tribes* was at the death of King *Josiah*, toward the latter part of A. M. 3394, and so their conclusion was towards the latter part of A. M. 3434. Now it appears by the profane Chronology that *Nebuchadnezzar* conquer'd *Egypt*, and so carry'd away with him the remnants of the *two Tribes* that were retir'd thither, (which was the completion of this Prophecy) A. P. J. 4144. So that hereby we learn that A. M. 3434 is coincident with the last quarter of A. P. J. 4143, and the three former quarters of A. P. J. 4144, agreeably to the former coincidences also. Q. E. D.

6. *Nebuchadnezzar's* death and his Son *Evil-merodach's*, or ^{2Kingsxxxv.27.} *Ilvarodamus's* succession happen'd about *March*, in the 37th year of *Jehoiachin's* Captivity, or A. M. 3442, and so about ten months before *Ilvarodamus's* first *Thoth* in the Canon, *i. e.* in the 186th of *Nabonassar's* *Aera*, corresponding to the former part of A. P. J. 4152. So that hereby we find that A. M. 3442, is coincident with the last quarter of A. P. J. 4151, and the three former quarters of A. P. J. 4152, agreeably to the former coincidences also. Q. E. D.

7. The Solution of the Captivity in the beginning of *Cyrus's* Monarchy happen'd 70 years after the main Captivity it ^{2Chron.xxxvj. 22, 23. and} self, and so, near the middle of A. M. 3468, by the Scripture ^{Ezra. i. 2.} accounts, and by the Canon in the third year of *Cyrus*, *i. e.* ^{Lemma 2.} in the 212th year of *Nabonassar's* *Aera*, corresponding to A. P. J. 4178. So that hereby we find that A. M. 3468 is coincident with the last quarter of A. P. J. 4177, and the three former quarters of A. P. J. 4178. Q. E. D.

8. The beginning of the 70 years (current; for, *this is the* ^{See Jer. xxv. 3.} 70th year, is the Phrase in the Original) of *God's* indignation ^{Zech. j. 7, 12.} against *Jerusalem* and the cities of *Judah*, was at the re- ^{Jer. xxxiv.} turn of the *Chaldeans* to besiege those Places after the flight ^{See Usser. Chronol. Sac. p. 84.} of the *Egyptians*, about the end of *May* A. M. 3415, and so ^{Thef 2 Fol.} their conclusion must be between the same time of the year A. M. 3484, and 3485. Now the time of the mention of these 70 years (current) was towards the end of *February* in the second year of *Darius Hystaspis* in the Canon; which is towards the beginning of the 228th year of *Nabonassar's* *Aera*, corresponding to A. P. J. 4194. So that hereby we learn that the first quarter of A. M. 3484, is coincident with A. P. J. 4193, and the three last quarters of the same year are coincident with A. P. J. 4194, agreeably to the former coincidences also. Q. E. D.

9. The commencing of the 70 years (current) duration of ^{See the 8th} the two *Jewish* Annual Fasts for the destruction of the Temple ^{Connection.} in the *fifth* month, and for the murder of *Gedaliah* in the *seventh* ^{Zech. vij. 1, 5.} following was at the destruction and murder themselves in the last month but one of A. M. 3416, and the first of 3417: and so their conclusion must be between the same times of A. M. 3485, and 3486, for the one, and of A. M. 3486, and 3487 for the

Hag. j. 1, 15,
and ij. 1, 10.
Zech. j. 1, 7,
See Prop. 1.
Schol. and
Lem. 3.

other. Now the time of the mention of these 70 years (current) was about the middle of *November* in the fourth year of *Darius Hystaspis*: which, because every one of his true years began full four months sooner than their respective *Months* in the Canon, is towards the latter part of the 229th of *Nabonassar's Era*, corresponding to A. P. J. 4195. So that hereby we learn that the three last quarters of A. M. 3485, and the first quarter of A. M. 3486, are coincident with A. P. J. 4195, agreeably to the former coincidences also. Q. E. D.

From any of which concurring Connections of the *Sacred Chronology* with the *Astronomical Canon*, the space defin'd in this Proposition is easily collected. Thus in particular, the Conflagration of the Temple was about the end of *August*, A. P. J. 4126; to which add 587 years and four months, and we come to the end of A. P. J. 4713, which was the very year preceding the *Christian Era*, as is known by all Chronologers. And the very same number will arise from a like procedure with any other of the fore-going Connections.

XVI. The *Chinese Chronology*, when rightly understood, is exactly agreeable to that which we have drawn from the *Hebrew Text* of the *Old Testament*.

Before I can come to prove this, I must again premise some *Lemmata*, or preparatory Propositions.

Lemma. 1. The Founder of the *Chinese Monarchy Fohi*, was the same with *Noah*. This Assertion, which I formerly propos'd as a Conjecture, depends on the following Observations. 1. The *Chinese Histories* say, *Fohi* had no Father; which agrees well enough with *Noah*, because the memory of his Father might be lost in the Deluge, and so give occasion to this Fable, that he had no Father at all. 2. The same Histories affirm that *Fohi's* Mother conceiv'd him as she was encompass'd with a *Rain-bow*, which seems an imperfect Tradition concerning the first appearance of the *Rain-bow* to *Noah* after the Flood. 3. The Character and Appellation of *Fohi* among the *Chinese*, agrees mighty exactly with what the Scriptures affirm of *Noah*. *Fohi*, says *Le Comptre*, the first *China*. p. 313. *Emperor of China*, carefully bred up seven sorts of Creatures, which

Vindic Theor.
Append.
Martini Hist.
Sinica. p. 21.

Ibid.

Gen. ix. 12-17.

Memoirs of

which he us'd to sacrifice to the supreme Spirit of Heaven and Earth. For this reason some call'd him Paohi, that is, Oblation. Noah, says Moses, Took into the Ark of every clean Beast by sevens, of Fowls also of the Air by sevens, the Male and his Female, to keep seed alive upon the face of all the Earth. And after the Flood Noah builded an Altar unto the Lord, and took of every clean Beast, and every clean Fowl, and offer'd Burnt-offerings on the Altar. 4. The Chinese Histories affirm that Fohi settled in the Province of Xensi, which is the most North-west Province of China, and very near to Mount Caucasus, upon which the Ark rested, and from which Noah must descend to go thence into China. For other Arguments the Reader is referr'd to the Conjecture before-mention'd, which taken-together do, I think, make it very probable that Fohi, the Founder of the Chinese Monarchy, was the same Person with Noah in the Scripture.

Couplet Confutius Proem. p. 38. 76.

Gen. vij. 2, 3.

Chap. viij. 20.

Martinus ubi prius.

Couplet Chronolog. in Fohi.

Lemma 2. The intire Series of the Annals of China taken together as they stand at present, all successive one to another, are false; and reach too high from our Times. This is proved by the Arguments following. 1. The Chinese Historians relate a remarkable Conjunction of the five Planets in one of their Signs, the same day that the Conjunction of the Sun and Moon also happen'd, in the Reign of their fifth Monarch Chuenbio. Now this Astronomical Character has been accurately examin'd by the famous Cassini, and found to have happen'd at least about 500 years later than the present Series of their years do's suppose. 2. The same Historians relate that in the Reign of their seventh Monarch Yao, the Winter Solstice was observ'd to be about 50 Degrees distant from its place where it is at present; whereas, if that Observation was exact, it must have been made near 500 years later than 'tis now set in their Chronology, and if it was not so accurately made may be suppos'd two or three hundred years still nearer to our own times. 3. The duration of the Reigns and Lives of the first Monarchs of China, do by no means agree to the standard of Human Life in those Ages, to which the present Series of their years do affix them. This will appear presently from the Table of the Reigns and Lives of the

Martinus. Couplet.

Louber Hist. of Siam. p. 252, &c.

Martinus.

Louber. p. 258.

first Kings of *China*, compar'd with the standard of Human Life at the same time, even according to the LXXII themselves, to whose longer Chronology their Accounts have been thought so favorable hitherto. For *Sem* and *Arphaxad* alone, in the Scripture accounts, liv'd as long as nine or ten of the immediate Successors of *Fohi*, to the first two of which only they ought to have been Contemporary, by the present Series of the *Chinese* History.

Thus much being premis'd, I come to state the *Chinese* Account, so as may be agreeable to Reason, and to the *Hebrew* Chronology also. And the *Hypothesis* I go upon, is this, that the years of the first Family of their ancient Kings were not *successive*, but *collateral* to those of some of the first Emperors, and that the second and third Families began about the same time. 'Tis very probable that thus it was, as appears by the following Reasons. 1. Other Nations, as well as the *Chinese*, have carry'd their Antiquities too high by erroneously setting ancient *collateral* Families in *succession* one to another. This made the ancient *Egyptian* Chronology so vast and extravagant, till Sir *John Marsham* found out the mistake, and reduc'd it within a more reasonable compass. The great difficulties in the Sacred History of the *Judges*, have been occasion'd by a like mistake of Interpreters, which the same Person observing clear'd them to us. And this by *Martinus* himself, is allow'd in the *Chinese* History before *Fohi*, to have been a great occasion of the excessive and unreasonable largeness of their most ancient Accounts. So that 'tis likely enough that this so common and easy an Error, has been the cause of the too great length of their Computation *since Fohi*, as well as *before* him. 2. This is confirm'd by an excellent Observation to this purpose, the first hint whereof I had from my Worthy and Learned Friend before-mention'd, *viz.* that the number of Generations who are nam'd from the same common stock to the *third* Family, is but two more than to the *second*, altho' in the present Series of their Chronology there be no fewer than 644 years distance between them. It must be observ'd that after the first nine of the *Chinese* Emperors, the Dominion came into the hands of three

L. i. p. 17.

Mr. Allin.

Couplet Tab.
Genealog. post
Hist. Sin.

three famous Families, the Head of every one of which was descended from *Hoam ti* the third Emperor. The Head of the first Family *Tu*, began not to reign till 390 years after the death of *Hoam ti*, and the Monarchy is suppos'd to continue in this Family for seventeen Reigns, and 441 years. He is but the fifth by name from *Hoam ti* in the Genealogy. The Head of the second Family *Chim tam*, began to Reign at the end of those 441 years, i. e. 831 after *Hoam ti*, and is in the Genealogy the seventeenth Person by descent from *Hoam ti*, and the Monarchy is suppos'd to continue in this Family for 28 Reigns, and 644 years. But then the Head of the third Family *Vu Vam*, who began not to Reign, by these accounts, till a succession of the fore-mention'd 28 Reigns, and 644 years were over, i. e. 1475 years after *Hoam ti*, is still in the Genealogy but the nineteenth Person by name from him, whereas it was to be expected that he had been as remote again, both by the number of years themselves, and by the other Successions. This being suppos'd, 'tis reasonable to believe that both *Tu*, the Founder of the first Family, and *Vu Vam* of the third, were nearer their common Progenitor than they are here plac'd: and at such distances as shall naturally correspond to five and nineteen Generations respectively. For as to that pretence, that those only are nam'd who were some way remarkable, tho' there were in reality many more Generations; which Father Couplet alledges from the Chinese Histories; it looks like a mere Subterfuge and Evasion. For neither does it any way appear that one half of those nam'd, were any way remarkable, nor is it likely, that if they had known the names of any more they would have conceal'd them from us. Genealogical Tables do not regard the *merits of Persons*, but the *Persons themselves*; and since we have but five Descents before the first Family, sixteen before the second, and but eighteen before the third nam'd in those Tables, we may well suppose that so many, and no more there really were. Only when it was deem'd strange, that no more Descents appear'd before the first and last Family, it was pretended that there were more indeed, but that they had not been nam'd by their Historians. When any more appear we will admit them. But in the mean

mean time we are at liberty to content our selves with such as are recorded in their Histories.

From all which *Lemmata* and *Observations*, we may at last probably conclude that since *Fohi* was the same with *Noah*, and since he Reign'd in *China* 115 years before his death; that 235 years after the Deluge A. P. J. 2601, he descended from the *higher Regions at Caucasus* to the *lower of China*; that then he took upon him the Government of such of his Posterity as were already planted there; and that he held it during all the rest of his life, and transmitted the same to his Successors, mention'd in the *Chinese Annals*. That a considerable time before the period of these first nine Emperors, *Tu*, the Founder of the first great Family, began a Succession of Kings in a different Province; and that also about the time that *Chim tam* the Head of the second great Family, succeeded to the first, *Vu Vam* the Head of the third, began a Succession of Kings in a different Province; which third therefore was not *successive* to, but *collateral* with the second, and accordingly their several Founders were about the same number of Descents from *Hoam ti*, as they appear really to have been by their respective Genealogies. And what is here chiefly remarkable, and the principal Character we have whereby to distinguish what pretended Antiquities are really genuine, is this, that if the *Chinese Annals* be thus understood and adjusted, the length of the Reigns and Lives of their first Monarchs, will very exactly agree with the duration of the Lives of Men in the same Ages recorded in Scripture, as appears by the following Tables compar'd together.

Lives

	Lives		Reigns		Lives
Noah	115	Fohi	115		0
Abraham	175	Xin' nung	140		0
Isaac	180	Huam ti	100		111
Jacob	147	Xao hao	84		100
Joseph	110	Chuen bio	78		91
Kohath	133	Tico	70		105
Amram	137	Chi (depos'd)	8		0
Moses	120	Tao	100		118
Joshuah	110	Xun	50		110
Boaz about	125	Tu	10		160
Obed about	110	Ti ki	9		0
Jesse about	95	Tai cam	29		0
David	70	Chun cam	30		0

And as after David the Lives and Reigns in the Bible were generally of the same length, as at this day; so are they ever after in the Chinese Histories corresponding to them.

XVII. The Computation of the present numbers of Mankind on the Earth, and of the space necessary for their amounting to such a number, according to the usual proportion of their increase and doubling, do's alike confirm that Chronology; which the Hebrew Text of the Old Testament do's exhibit to us.

'Tis now generally own'd that the number of Souls upon the face of the whole Earth at present, do's not exceed four See Dr. Nichols's thousand Millions, tho' I imagin it may come nearer to that Conference, sum than many suppose. 'Tis also now generally own'd, and Pt 1. p. 75. 76. this from good Observations, that Mankind do double themselves at the longest in 400 years; which therefore is to be See New Theology Append. and Philos. suppos'd the proportion ever since the present Period of Trans. N. 196. Human Life was fix'd in the days of David. 'Tis also evident p. 597.

Sec. Hyp. VIII. vident that from the Deluge till the days of *David*, the lives of Men *at a mean* were six, if not seven times as long as they have been since, (tho' much *more* and *less* than that proportion at the *earliest* and *latest* times of that Interval.) 'Tis therefore evident that the Period of the doubling of Mankind from the Deluge till the days of *David*, in a mean, must have been at the least six or seven times shorter than that which has since obtain'd, by reason of their ancient longer lives in that proportion, (tho' still this period of doubling must have been much *shorter* and *longer* in the *earliest* and *latest* times of the said Interval.) So that if we have a Series of numbers beginning at eight, (for so many Souls surviv'd the Deluge) and doubling themselves in 60 years *at a mean* from the Flood till *David*, i. e. for about 1300 years, and thence forward to our own times in 400 years, i. e. for about 1700 years; we shall pretty nearly obtain the Sum total of Mankind in every corresponding year after the Flood.

Number

We see by this Table that the number of years according to the *Hebrew* Chronology, will very naturally account for the present number of Souls upon the face of the Earth. I think it will also afford as many in every Age preceding as any Authentic Accounts of ancient Times do require. But then let us suppose that instead of about 1300 years in the first Interval, we have with the LXXII above 1900. This addition of above 600 years at a time when Mankind, in a mean, doubled in 60 years time, will produce above a thousand times as many as this Table, of the Earth for certain do's contain at present. So that if that longer Chronology were allow'd, the Earth in all probability must have had many more Inhabitants in the days of *David*, than it has in our days, contrary to the certain Observations of the increase of Mankind. And the like is to be said in due proportion of the *Samaritan*, or any other Chronology, which lengthens the space since the Deluge.

(0)	08	221	8408
(01)	22	001	2001
(11)	04	002	18201
(12)	24	242	20722
(22)	04	202	22220
(21)	22	022	270121
(31)	00	014	111122
(32)	20	274	222127
(42)	07	242	2728401
(52)	27	020	2217002
(62)	08	007	1002012
(72)	001	006	8008888
(82)	002	0001	22277771
(92)	007	0021	22222222
(03)	004	0071	10880170
(13)	004	0022	22771222
(23)	004	0072	274727802
(33)	004	0022	22007822
(43)	004	0022	2281277701
(53)	004	0022	2428847412
(63)	004	0014	2057007014

*A Chronological Canon from the Beginning of the
World to the Christian Era.*

	years.	months.	days.
I. FROM the Autumnal Equinox next after the Creation of <i>Adam</i> to that at the end of the Deluge.	1656	0	0
II. Thence to the Departure of <i>Abraham</i> out of <i>Haran</i> .	426	6	0
III. Thence to the <i>Exodus</i> out of <i>Egypt</i> .	430	0	0
IV. Thence to the Foundation of <i>Solomon's Temple</i> .	479	1	0
V. Thence to its Conflagration.	424	3	0
VI. Thence to the beginning of the Christian Era.	587	4	0
Sum	4003	2	0

	years.	months.	days.
I. From the Autumnal Equinox next after the Creation of <i>Adam</i> to that at the end of the Deluge.	1656	0	0

This is evident from the following Table.

I 3 *Adam*

		years.
Gen. v. 3.	1 Adam	130
6.	2 Seth	105
9.	3 Enos	90
12.	4 Cainan	70
15.	5 Malaleel	65
18.	6 Jared	162
21.	7 Enoch	65
25.	8 Methusela	187
28.	9 Lamech	182
Chap. vij. 6. 11. and viij. 13.	10 Noah	600
	Total	1656

There are no considerable difficulties in this Period.

II. From the Autumnal Equinox at the end of the Deluge to the Departure of Abraham out of Haran.

This is also evident from the following Table.

		years.	months.
Gen. xj. 10.	1 Sem	1	6
12.	2 Arphaxad	33	
14.	3 Sala	30	
16.	4 Eber	34	
18.	5 Phaleg	30	
20.	6 Ragan	32	
22.	7 Serug	30	
24.	8 Nabor	29	
32.	9 Terah	130	
Chap. xij. 4.	10 Abraham	75	
	Total	416	6

Neither are there any considerable difficulties in this Period, but those which have been already clear'd in the sixth Proposition.

III. From the Departure of *A* years.

Abraham out of *Haran* to the }
Exodus out of *Egypt*. } 430

This general number being the express account of the Scripture, both in the Old and New Testament, as we have already seen, can admit of no dispute but only concerning the time of its commencing, viz. *Abraham's Departure out of Haran*; which has been already discours'd of in the seventh and eight Propositions. The Subdivisions of this Period are now to be consider'd, which are these following, viz.

(a) From <i>Abraham's Departure</i> out of <i>Haran</i> to the Birth of <i>Isaac</i>	25	(a) Gen. xij. 4. 4. with xxj. 5.
(b) Thence to the Birth of <i>Jacob</i>	60	(b) Chap. xxv. 26.
(c) Thence to the Descent into <i>Egypt</i>	130	(c) Chap. xlvij. 9.
(d) Thence to the Death of <i>Joseph</i>	71	(d) Chap. l. 22.
Thence to the Birth of <i>Moses</i>	64	(e) with xlv. 46. and xlv. 6.
(e) Thence to the <i>Exodus</i> out of <i>Egypt</i>	80	(e) Exod. vij. 7.
Total	430	

All these particular Sums are collected from express Texts of Scripture, excepting only the Interval from the Death of *Joseph* to the Birth of *Moses*, which is not specify'd there. But since in Scripture we have the whole Sum 430; and all the rest of the particulars which amount to 366 years; 'tis evident that the said Interval must be 64 years.

During this Period we meet with two difficulties, which are to be consider'd before we proceed. The first is concerning the number of the Children of *Benjamin* at the Descent into *Egypt*, which are no less than ten, tho' he himself was the youngest of all the Patriarchs. The other is concerning the Posterity of *Judab*, whose Grand-children *Hexron* and *Hamul* are reckon'd among the number of those that went down into *Egypt*, when according to the Circumstances of the

the History, as they are usually understood, they could not possibly be *born* at that time.

Now in answer to these Difficulties, I propose these two Considerations: 1. that it is not altogether unreasonable to suppose an *earlier* and *quicker* Propagation in those times, than is usual now a-days. 2. That after all, there is nothing so very strange in either of these cases, if rightly understood, nothing but what might happen even in our days. And therefore we need not be much concern'd at these Difficulties, which can be no great prejudice to the Chronology before us. As to the first Consideration, I think 'tis not unreasonable to suppose, that when the Vigor and Strength of Mankind were much greater than they are at present, (of which the great length of their Lives is a sufficient Argument) their Ripeness or Ability for Procreation might commence somewhat earlier than in our times; and by consequence, such a *quickness* of Propagation as would be somewhat surprizing *now*, might not be so strange and unusual *then*. Besides, whatever was the reason of it, 'tis plain from the Sacred History that in those times Men were extremely desirous of having Children; nothing was look'd upon as so great a Blessing (at least among the Posterity of *Abraham*) as a numerous Off-spring, and nothing was counted so great an Affliction as the want of Issue. In-somuch, that they had recourse even to Polygamy, Concubinage, yea, and Incest it self, to supply this want. For which Reasons we are not to wonder at such a quickness of Propagation in the times of this very ancient Period. But to answer more directly to the difficulties before us, I say, secondly, That there is nothing in either of these Instances but what might happen in our Age. It is not very usual now a-days for Men to Marry as soon as ever they are capable of having Issue, and therefore we have not many Instances of Men's being Fathers of a numerous Off-spring, or Grand-fathers, while they are *very young*. But still, they may be *Fathers* or *Grand-fathers*, much earlier than they usually are. And I do not doubt but upon a due examination into these two Cases, there will be nothing found in them but what is *very possible*, even in our times; and consequently, for the Reasons

See Dr. Allix's
Reflections on
the Books of
the Old Testa-
ment.

we

we have mention'd, is very *probable* and likely to have happen'd in those times.

In the first instance, *Benjamin* had ten Children at the Descent into *Egypt*. But then he might have them in a very few years by *several Wives*, nay, tho' he had them all by *one Wife*, yet will there be nothing strange in the case, since he himself was probably about 27 years of Age at the time we speak of, as A. Bp. *Usher* has shewn in his Chronology. At which age, no question, several Men have had as many Children in the succeeding Ages of the World. Therefore not to insist any longer upon this Case, which do's not seem to have so much difficulty in it, we shall now proceed to the other instance of *Judah*, which, it must be own'd, is much more difficult, and worthy of a more particular examination. The case is this, *Judah* the fourth Son of *Jacob*, at the time of the selling of *Joseph* to the *Midianites*, as 'tis by Gen. xxxviii. some understood, i. e. but 22 years before the Descent into *Egypt*, takes *Shuah* to Wife, who successively bears him three Sons, *Er*, *Onan* and *Shelah*. His eldest Son *Er* being grown up, takes *Tamar* to Wife, and dies by a Divine stroke. Upon this *Onan* takes *Tamar* to Wife, and is slain immediately by a like Divine Judgment. Hereupon *Tamar* is obliged to stay till *Shelah* came to ripeness of years. At which time she was so impatiently desirous of Children, that she procures her self to be with Child by her Father-in-law *Judah*, and bears him *Pharez* and *Zara*: and lastly, *Pharez* begets *Hezron* and *Hamul*, and all this before the Descent into *Egypt*. Now it must be confest, that if we can allow no more than 22 years for all these Occurrences, we shall seek to no purpose for a Solution of this difficulty, according to the present Chronology; and if the time of the selling of *Joseph* be the same with that of the first Marriage of *Judah*, it is upon the present grounds really inexplicable. But then we must remember that altho' the words *At that time* seems to refer us to the foregoing History of *Joseph*, yet the Expression is of a much larger extent in the Language of Scripture, and includes a great space of time, as will appear by a view of the

Cap. i.

Gen. xxxviii. 1. &c.

Gen. xxxviii. 1.

Deut. x. 8. instances in the Margin of that and the like ways of speaking,
 2Kingsxx.i. both in the Old and New Testament. Nay, indeed it seems
 2Chron. xxxij. to be little more than a Particle of Transition or common way
 24. Isa. xxxvij. of introducing and beginning a new Branch of an History,
 i. Matt. iij. 1. just like the *English* particle *Now*, as it is us'd at this day,
 Quomodo ab which tho' at first it might infer a Connection in point of
 aliis est obser- time with what went before, yet now 'tis plain it is frequent-
 vatum in die il- ly no more than a Particle of Transition to introduce a new
 lo, sine deter- Period after we have made a full end of that which went be-
 minata aliqua fore. This being premis'd, we are under no necessity of con-
 temporis nota- necting the time of *Judah's* Marriage with the selling of *Joseph*,
 tione sedecies as is generally done, but it may be connected with *Jacob's*
 in vetere & return to Canaan after his twenty years Service to *Laban* the
 novo Testa- Syrian, i. e. according to A. Bp. *Usher*, 33 years before
 mento esse po- Chronol. c. 11. the Descent into *Egypt*. Now suppose *Judah* then at seven-
 situm. Usher. Chronol. c. 10. teen years of age to have his First-born *Er*, at eighteen *Onan*,
 at nineteen *Shelah*; then when *Judah* was 32 years of age *Er* and
Onan successively take *Tamar* to Wife, and perish by the sud-
 den stroke of Heaven. When *Judah* was 33, and *Shelah* at years
 of Puberty, but not Marry'd to *Tamar*, *Judah* commits In-
 cest with *Tamar*, and the next year when he was 34 has twins
 by her *Pharez* and *Zarah*, when he was 48 *Pharez* begets *Hez-*
ron, and when he was 49, *Hamul*, who therefore at that time must
 be reckon'd among the rest of the Infants who came out of *Ja-*
cob's Loins, and descended with him into *Egypt*. All this is
 possible, even in our Age, and if we attend to the particulars
 of the Sacred History before us, we shall see reason to be-
 lieve that the case was really so, and that these Marriages
 succeeded one - another very quickly. As to *Judah* him-
 self, his Inclinations appear by his Incest with *Tamar*.
 No sooner was his Wife dead, but he must go in to one
 whom he thought to be a common Harlot. And then
 for *Er* and *Onan* 'tis, I think, intimated in the very
 words of *Judah* to *Tamar*. Then said *Judah* to *Tamar* his
 daughter-in-law, remain a widow at thy father's house till *She-*
lah my son be grown; (for he said, lest peradventure he die also,
 as his brethren did,) and *Tamar* went and dwelt in her father's
 house. The plain importance of which reasoning is this,
 'My

Gen. xxxvij.
 12. 15.

V. 11.

My Sons *Er* and *Onan*, seem to have been the occasion of their own ruin, by some indecent Behavior upon their over-hasty Marriages while they were so young. I'll therefore send *Tamar* to her Father's house till my remaining Son *Shelah* arrive at a riper age before he marries her. This seems to have been the reason of *Judah's* delaying the Marriage of *Shelah* upon his first arrival at the age of Puberty, which small delay was yet born with such impatience by *Tamar*, (who perhaps suspected he was afraid of ever venturing his Son with her) that she immediately procures herself to be with Child, tho' it was by wilful Incest with her Father-in-law *Judah*. Upon the whole, as we may be sure from the number of years that these Successions might all come within the spaces above determin'd; so we may very reasonably conclude from the Histories themselves and their Circumstances, that they really *did* extend no farther.

IV. From the *Exodus* out of *Egypt* to the Foundation of *Solomon's Temple*. years. months. days.
 { 479 --- 1 --- 0

This general number is expressly contain'd in the Scripture, *1 Kings* vj. 1. and so ought not to be disputed. But because the Book of *Judges* had occasion'd wonderful difficulties in this Period, till the very Learned Sir *John Marsham* clear'd them in his Chronical Canon, I shall only give the Reader here Sir *John Marsham's* Account of this Period, and his Reasonings upon which it is founded, and shall advance nothing of my own, unless it be the correcting a few lesser Inaccuracies; what he has said in this case being, I think, very satisfactory, and wholly owing to his own Observations, till which this branch of Sacred Chronology was utterly inexplicable.

Sir John Marsham's Chron.	Era Exo- di		
P. 95.			
(a) Deut. xxxiv	40	Moses dies aged (a) 120.	
7.	41	JOSHUA (b) Conducts the Israelites over Jordan.	
(b) Josh. iij. and	47	The Division of the Land. Caleb (c) 85 years old.	
iv.	65	Joshua dies aged (d) 110.	
(c) Chap. xiv.		The Idolatrous Generation after Joshua for 34 years.	
6-10.	99	CUSHAN King of Mesopotamia Tyrannizes (e) eight years.	
(d) Chap. xxiv.	107	OTHNIEL (f) Caleb's Son-in-law overcomes Cushan.	
29.		The Land has rest (g) 40 years.	
(e) Judges iij. 8.	147	EGLON King of Moab, with the Ammonites and Amale- kites, possesses himself of Jericho for (h) eighteen years.	
(f) V. 9, 10.	165	EHUD (i) a Benjamite, kills Eglon.	
(g) V. 11.		The Eastern part of the Land has Rest (k) 80 years until the Incursion of the Midianites.	
(h) V. 12, 13.		In the mean time in the North when Ehud was dead, (l)	
14.	185	JABIN King of Canaan possesses himself of Hazor, and keeps it (m) twenty years.	20
(i) V. 15. &c.		In the mean time Shamgar kills (n) 600 Philistins, and delivers Israel.	
(k) V. 30.	205	BARAK (o) of the Tribe of Neptiali, with an Ar- my out of that Tribe and the Tribe of Zabulon, overcomes Sisera the Captain of Jabin's Host.	40
(l) Chap. iv. 1.		The Land has Rest (p) 40 years.	80
(m) V. 2, 3.	245	The MIDIANITES Tyrannize for (q) seven years.	
(n) Chap. iij.	252	GIDEON (r) drives them out of the Land.	
31.		The Land has Rest (s) 40 years in the days of Gideon.	
(o) Chap. iv. 4.	292	ABIMELECH reigns (t) three years.	
&c.	295	TOLA judges Israel (u) 23 years.	
(p) Chap. v. 31.	318	JAIR judges Israel (w) 22 years.	
(q) Chap. vj. 1.	340	When the Israelites had dwelt beyond Jordan for (x) 300 years, the Ammonites and the Philistins together invade Israel the same year.	
(r) V. 7. &c.			
(s) Chap. viij.			
28.			
(t) Chap. ix. 22.			
(u) Chap. x. 2.			
(w) V. 3.			
(x) Chap. x. 7.			
with xj. 25.			

	The AMMONITES Tyrannize (y) eighteen years.	The PHILISTINS Tyrannize (θ) 40 years.	(y) Judges x. 8. (z) Chap. xij. 7.
358	JEPHTHA judges Israel (z) six years.	SAMSON judges Israel (i) twenty years in the days of the Philistins.	(a) V. 9. (c) V. 11. (y) V. 14.
364	IBZAN judges Israel (u) seven years.	ELI judges, (u) but do's not deliver Israel.	(d) Acts xij. 21. (i) 2 Sam. v. 4. (g) 1 King xj. 42.
371	ELON judges Israel (c) ten years.	SAMUEL judges (λ) Israel sixteen years (before the Anointing of Saul.)	(u) Chap. vj. 1. (θ) Judges xij. 1.
381	ABDON judges Israel (y) eight years.	ISHBOSHETH reigns in Mahanaim (μ) 7 ¹ years.	(i) Chap. xv. 20. and xvj. 31. (u) 1 Sam. iv. 18.
396	SAUL reigns (d) 40 years.		(λ) Chap. vij. 15.
436	DAVID reigns (i) 40 years.		(c) Chap. xv. 20. and xvj. 31.
476	SOLOMON reigns (c) 40 years.		(u) 2 Sam. ij. 8-11.
480	The (u) Foundation of the Temple is laid.		

Æra Exodi.

Chronologers are very much perplext about this Period of the Judges; whereas it is certainly fix'd in the Holy Scripture. *In the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of his reign Solomon began to build the house of the Lord.* They labor to no manner of purpose, who endeavor to elude so express a Testimony. From the *Exodus* till the Foundation of the Temple are 480 years, [current] which number is to be distinguish'd into two lesser Periods: Indeed *Jephtha* himself in his discourse to the *Ammonites* when they Invaded the Land, gives us their distinction when he affirms, that *Israel* had then *dwelt beyond the river Jordan* 300 years; which 'tis certain they began to do in the 40th year after the *Exodus*. There are therefore in this former Interval before the Incurfion of the *Ammonites* 340 years. Within this space are contain'd four of the Servitudes which the *Israelites* underwent by the Tyrannical Power of *Cushan*, *Eglon*, *Jabin*, and the *Midianites*; and yet the several numbers of the years of Slavery and Rest, which by turns succeeded one another from the beginning of *Cushan* till the

end of *Jair's* Judging of *Israel*, if they be collected into one Sum, are of themselves somewhat more than 300. So that we have no room either for the Government of *Joshua* himself, or for the Idolatrous Generation succeeding, mention'd in Scripture. But in the Canon above, this difficulty is remov'd, by stating which numbers are *collateral*, or belong to one and the same time, and which of them are *successive*, and follow one another.

Judges iii. 30.

V. 31.
Chap. iv. 1.

Josh. xix. 36.

Upon the death of *Eglon*, the land had rest 80 years. I understand by the Land, the Eastern part of it; (of which the foregoing Discourse was, and which had now shaken off the yoke of *Moab*) and not the whole Land of *Israel*. For in the mean time not only the *Philistins* invaded the Western parts, and were repuls'd by *Shamgar*: But besides The children of *Israel* again did evil in the sight of the Lord when *Ehud* was dead, and the Lord sold them into the hand of *Jabin* king of *Canaan*, that reign'd in *Hazor*, (in the Tribe of *Asshur*,) [or rather *Nephtali*], for twenty years; tho' at the same time the Eastern Regions had Peace. At length the Northern *Israelites* beat *Sisera*, and the Peace thereby becomes Universal, until 40 years afterward the *Midianites* and their Allies from the East conquer all before them. How long *Ehud* liv'd is no where said, nor is it probable that he liv'd 80 years longer than *Eglon*, who was slain by him. All that we certainly know, is, that the Servitude to the *Canaanites* did not commence till after his death. We therefore suppose that *Jabin* enslav'd *Israel* when *Ehud* was dead about twenty years after the Victory over the *Moabites*. For the Tyranny of *Jabin* lasted twenty years, and the Land had Rest 40 years afterward. By this Computation we have gain'd 60 intire years; of which 25 must be allow'd to *Joshua* himself, according to the Account of *Josephus*; and the remaining 35 will belong to that Idolatrous Generation which succeeded: much such a space of Time, as was allotted to the Generation in the Wilderness. And in this part of the present Period it was that every one did that which was right in his own eyes. And here we are to place the Histories of *Micha*, and the *Danites*, and of the War against *Benjamin*. There are therefore

185 years from the *Exodus* till *Jabin's* Invasion; and from the death of *Moses* to the Incurſion of the *Ammonites* 300. The reaſon of thus ſtating the Accounts here, ſo that ſome of the years are not ſucceſſive, but collateral, ſhall by and by be confirm'd by a parallel example, not founded on Conjectures, but on the Authority of the Sacred Writer.

Now that there ſhould be different Judges in different parts of the Land, and War in one part while there was Peace in another, was a thing not ſo diſagreeable or inconſiſtent with the Civil State of the *Jews* at that time.

The too haſty diſtribution of the Land by Lot before it was thoroughly ſubdu'd, did at once ſcatter the People, and weaken their Government. After ſuch a diviſion there was no General Aſſembly of the whole Body, nor Common Concern for the Public Good. The *Ariſtocracy* which before was the ſecurity of the Nation, was now deſtroy'd, and the Senate or Sanhedrin, together with the accuſtom'd Ma-giſtrates ceaſ'd, ſays *Joſephus*. Neither indeed was the meet-ing of the Sanhedrin reviv'd before the days of *Jehoſaphat*. The *Judges* were rais'd up in extraordinary Caſes. The *Jews* Polity was yet intirely a *Theocracy*, and that was by no means uninterrupted. As Prophecy at any time was want-ing, *Anarchy* preſently ſucceeded in its place.

Befides there was ſcarce any of the *Judges* that had Authority over the whole Body of the Nation; they were the Leaders of ſuch Tribes as were willing to ſubmit themſelves to their Conduct, according as they were in danger from the neighboring Nations, ſometimes on one ſide, and ſometimes on another. We have plain Inſtances of this in the Armies of *Barak* and *Gideon*; and in that double Invaſion which hap-pen'd afterward, from the *Ammonites* on the one quarter, and the *Philiftins* on the other. The War with *Ammon* was manag'd intirely by *Jephtha* and his People, i. e. the Tribes beyond *Jordan*. That with the *Philiftins* was manag'd wholly by the Tribe of *Judah*. When *Reuben's* birth-right was given to the ſons of *Joſeph*, and *Judah* by Divine Appointment was prefer'd before his brethren, (on which accounts theſe principal Tribes obtain'd, as a double Portion the largeſt and moſt ſecure Provinces,

Joſeph. l. 5. c. 2. p. 146. c.

2 Chron. xix. 5.

1 Sam. xij. 12.

Judges iv. 10. and vj. 35.

Chap. xij. 2.

1 Chron. v. 1.

Gen. xlix. 8.

'Provinces of all) Ambition ever after that time prevail'd on both
 'sides, and the consequences of that were Jealousy and Emu-
 'lation; after this there is not the least appearance of their unit-
 'ing their Forces, or joining in Confederacies to resist a com-
 'mon Enemy. Indeed afterward, in the days of *Saul*, an Ar-
 'my was levy'd out of the whole Nation, but even then they
 'were two Bodies, whereof the *Israelites* made one, and the
 'Tribe of *Judah* another. Upon *Saul's* death they ran into
 'Factions and Divisions; [the one were for *Ishbosheth*, the o-
 'ther for *David*,] this Division became fixt and incurable after
 'the death of *Solomon*. 'Tis no wonder therefore that diffe-
 'rent Tribes had very different Fortunes, since they acted se-
 'parately, and had separate Interests.

1 Sam. xj. 8.]

Judges x. 8. and
xij. 1.

Chap. x. 6.

v. 7.

'The other branch of this Period contains 140 years, of
 'which number the last 84 belong to three of the Kings just
 'before the Foundation of the Temple. There remain there-
 'fore 56 years to be accounted for within the Period of the
 'Judges. In which space of time we meet with a double
 'Servitude of the *Israelites*; the one to the *Ammonites*, and
 'the other to the *Philistins*. These two Servitudes were not
 'like the former, different in time, and the one after the o-
 'ther, but contemporary; they commenc'd at once, tho' they
 'had not the same Period. The Idolatry of the *Israelites* was
 'so multiply'd, and they worship'd so many Gods, that the
 'Almighty doubled their Punishment; and sent Enemies in
 'upon them both from the East and West. *He sold them in-*
 '*to the hands of the Philistins, and into the hands of the children*
 '*of Ammon. And that (very) year they both vexed and oppressed*
 '*the children of Israel, eighteen years all the children of Israel*
 '*that were on the other side Jordan, in the land of the Amorites*
 '*which is in Gilead, &c.* The *Ammonites* on the East, and
 'the *Philistins* on the West, as if they had been Confederates,
 'Invaded *Israel* in one and the same year; but they were not
 'driven out again in one and the same year. The *Ammo-*
 '*nites* Tyranniz'd but eighteen years, and the *Philistins* no less
 'than 40.

'For as to the words just now quoted, they are a Preface
 'not only to the History of *Jephtha* which immediately fol-
 'lows,

lows, but to that of *Samson* also, which comes after it. Neither is this Invasion of the *Philistins* different from that related in the 13th Chapter, but is the very same. The case was this, Whereas there were two branches of this History, which if they had been related together would have been obscure and intricate; it was therefore thought more convenient, first to premise a short mention of both, and then to give a distinct Account of each of them severally, beginning with that which would be soonest dispatch'd, and then proceeding to that which requir'd a more large Explication afterwards. By the help of this Observation all Difficulties are easily remov'd, and the numbers of the years, which otherwise increase too much upon us, and are too many for our Period, are reduc'd within compass, and brought within the bounds of the present Chronology.

On one side after the eighteen years of the Tyranny of the *Ammonites*, we have four Judges, *Jephtha*, *Ibzan*, *Elon* and *Abdon*. All the years ascrib'd to them, [including the eighteen years of Servitude also] are no more than 49. That part of the Land with which these were concern'd, was in peace after the Tyranny of *Ammon* was over. In the times succeeding there was peace between *Israel* and the *Ammonites*. In the mean time [during this Rest of the Eastern parts] the *Philistins* Tyranny extended it self in the West, and continu'd from its first beginning 40 years. Nor do we find any mention of a Deliverer from it, before the time of *Samuel*, who by gaining that famous Victory over the *Philistins* at *Ebenezer* put an end to their 40 years Tyranny. So the *Philistins* were subdued, and they came no more into the coasts of *Israel*, and the hand of the Lord was against the *Philistins* all the days of *Samuel*. And the cities which the *Philistins* had taken from *Israel* were restored to *Israel*. Those days of *Samuel's* Government are the sixteen years in which he judged the People before the Inauguration of *Saul*. And these were the only years interpos'd between the end of the *Philistins* 40, and the beginning of the 84 of the *Kings* before-mention'd, and together with the 40 years of the *Philistins*, do make up the 56 which were to be accounted for. Soon af-

- Chap. xiiij. 1. and xiv. 52. 'ter *Saul* came to the Crown, in the second year of his reign, 'the War began again with the *Philistins*, and there was sore 'war against the *Philistins* all the days of *Saul*. By this Account *Samuel* began to Judge [in *Judah* and those parts] in 'the last year of *Elon* of the Tribe of *Zabulon*, and was 'temporary with his Successor *Abdon* of the Tribe of *Ephraim*.
- Judges xv. 20. ' *Samson* is said to have judged *Israel* twenty years in the days 'of the *Philistins*, i. e. within the space of those 40 years, 'V. 11. 'wherein the *Philistins* were rulers over them. But he had no- 'thing of Supreme Power; he did not deliver the *Israelites*, 'but was himself deliver'd bound into the hands of the *Philistins*, by his own People.
- 1 Sam. viij. 2. 'Neither ought we to look upon *Eli* as a Deliverer, seeing 'he lost the Ark, and dy'd in the twentieth year of this Ser- 'vitude to the *Philistins*, i. e. twenty years before the Victo- 'ry over them at *Ebenezer*. His Power as Judge at what time 'soever it began, was no other than that of an High-Priest, 'the Examination and Determination of Forensic Causes be- 'tween one Man and another; like that of *Deborah*, when she 'Judged *Israel* under the Palm-tree; or that of the Successors 'of *Gideon* and *Jephtha*, in the times of Peace; or that of 'Chap. viij. 1. ' *Samuel's* Sons, who were made by him Judges over *Israel*; 'or lastly, that of *Samuel* himself after the Anointing of King 'Chap. vij. 15. ' *Saul*, who still is said to have judged *Israel* all the days of his 'Joseph. Antiq. life; and that was by *Josephus's* Accounts no less than eighteen 'L 6. in fine. years. [Nay, and indeed ought to be accounted many 'Acts xiiij. 21. 'more.] 'with '2 Sam. v. 4. 'Those were stil'd Judges who delivered the *Israelites* out of 'Judges ij. 16. 'the hand of those that spoiled them. Among those Judges we 'and iij. 15. 'find *Ehud* a Savior or Deliverer. Now these were so call'd, 'who saved or deliver'd them out of the hand of their enemies 'in the time of their affliction. But that was an occasional, 'not a continual Office, and so admitted of great interrup- 'tion.
- 'A like case we find among the *Tyrians*; over whom Judges 'Joseph. contra 'were constituted, after the old City on the Continent was 'Apion p. 1046. 'raz'd by *Nebuchadnezzar*, and they were confin'd to an I- 'sland,

stand; and these Judges were their Governors successively, and supply'd the place of their Kings. Among the Carthaginians also, who were a Colony of the Tyrians, the order of Judges had the dominion, and chiefly preserv'd it in their own hands, because they were not Annual Officers, but during life. These Judges are stil'd Suffetes by Livy, Cum Suffetes ad jus dicendum confedissent. This Book it self in the Original is nam'd *Sopherim*, i. e. *Suffetes*, which we render the Book of Judges. Which word signifies one who avenges the Cause of a People, or delivers them out of the hand of their Enemies, (and not one like a King, who Governs and Reigns over them constantly, without interruption.) Thus far Sir John Marsham, and thus much may suffice for this Period.

V. From the Foundation of Solomon's Temple to its Conflagration. } years. months. 424 --- 3

This Sum is to be collected by comparing the years of the divided Kingdoms of Judah and Israel, during such their division; and after the Captivity of the Kingdom of Israel, from the years of the Kings of Judah alone. And the Series so found is to be compar'd with the 390 years of God's Patience towards the ten Tribes, and with the 40 years of God's Patience towards the two Tribes already discours'd of. Upon the agreement and correspondence of all which Accounts the certainty of this Period do's intirely depend. Take therefore the Subdivisions of this Period as follows.

1. From the Foundation of the Temple till the beginning of the Reign of Rehoboam. } years. months. 36 --- 5
2. From the beginning of the Reign of Rehoboam till the beginning of the Reigns of Athaliah and Jehu. } 90 --- 6

- | | years. | months. |
|--|--------|---------|
| 3. From the beginning of the Reigns of <i>Athaliah</i> and <i>Jehu</i> , till the Captivity of the <i>ten Tribes</i> . | 163 | 2 |
| 4. From the Captivity of the <i>ten Tribes</i> till the Conflagration of the Temple. | 134 | 2 |

- | | | |
|---|----|---|
| 1. From the Foundation of the Temple till the beginning of the Reign of <i>Rehoboam</i> . | 36 | 1 |
|---|----|---|

¹ Kings vj. 1.
² Chron. iij. 2.
 with ¹ Kings xj.
 42. and ² Chr.
 ix. 30.

The general number of years here specify'd, is out of doubt. For the Foundation of the Temple was laid in the fourth year of *Solomon*, and he Reign'd in all 40 years, and was immediately succeeded by his Son *Rehoboam*. So that if we deduct three years, and a part of the fourth from 40, we shall have 36 years and some odd months remaining. But then how many odd months here or in other parallel cases are to be allow'd, is not generally taken notice of expressly in the Scripture; but is to be collected from the exact Adjustment and Connection of the Reigns of one King with another, and so to be fetch'd from the Tables of their Reigns. And indeed it highly deserves not only our Observation, but Admiration too, that those many Texts of Scripture where the Reigns of the Kings of one Kingdom are adjusted to those of the other; and which have generally, for want of due attention, been look'd upon as the causes of abundance of Difficulties in the Sacred Chronology, are really in themselves so far from being so, that they generally help us to state the Accounts of each Reign much more accurately, and that commonly to a single Month. For if we examin the particular Tables of the Kings of *Judah* and *Israel*, wherein every Text of Scripture thereto relating, is exactly observ'd and follow'd, we shall find it not easy to alter any of the Reigns (either as to their Duration, or Beginning) one single month, without contradicting some Text or other in the Scripture, or some plain Chronological Character taken from the Sacred History. So that

that the seeming contradictions of the Scripture Accounts do appear at last to be but so many Proofs of their greater accuracy. Such has been the wonderful Care and wise Contrivance of Providence, even in the midst of the seeming carelessness and inaccuracy of the Chronology of the Bible, as to provide us therein sufficient helps to state its several Periods more nicely and accurately, than the most famous and best digested Monuments of Profane Antiquity can enable us to do in Profane History. But to leave this digression, and to go on.

2. From the Beginning of the Reign
of Rehoboam to the Beginning of
the Reigns of Athaliah and Jehu. years. months.

This is collected from the first Table of the Kings of Judah and Israel, where each Reign is thus stated upon this Hypothesis, that the year ordain'd by Jeroboam consisting only of eleven months, was observ'd in that Kingdom till the Revolution by Jehu.

Scripture		years. months.		
years.		years.	months.	
Rehoboam	-- [17]	-- 16	-- 8	1 Kings xiv. 21.
Abijah	— [3]	-- 2	-- 7	2 Chron. xij. 13.
Asa	— [41]	-- 40	-- 10	1 Kings xv. 2.
Jehosaphat	-- [25]	-- 22	-- 0	2 Chron. xij. 2.
Jehoram	--- [8]	-- 6	-- 11	1 Kings xv. 10.
Athaliah	--- [1]	-- 1	-- 6	2 Chron. xv. 13.
Sum	[95]	90	-- 6	1 Kings xxij. 42.

	Scripture	years.	years.	months.
	Before the Schism	--	1	-- 1
1 Kings xiv. 20.	<i>Feroboam</i>	-- [22]	-- 21	-- 7
1 Kings xv. 25.	<i>Nadab</i>	-- [2]	-- 1	-- 6
1 Kings xv. 33.	<i>Baasha</i>	-- [24]	-- 24	-- 5
1 Kings xvj. 8.	<i>Ela</i>	-- [2]	-- 1	-- 7
1 Kings xvj. 23	<i>Omri</i>	-- [12]	-- 11	-- 6
1 King xxvj. 29.	<i>Ahab</i>	-- [22]	-- 21	-- 8
1 Kings xxij. 51.	<i>Ahaziah</i>	-- [2]	-- 1	-- 6
2 Kings iij. 1.	<i>Jehoram</i>	-- [12]	-- 12	-- 5
	Sum	[98]	97	-- 7

Reduc'd to Julian years 90 -- 6

Before we come to the difficulties in this Subdivision, we must observe that the year instituted by *Feroboam* continuing to the Revolution by *Jehu*, and no longer, the Annals of the last of the Kings of *Israel* before must have been written, or at least, finish'd in the days of *Jehu*; and by consequence may justly be look'd upon as accounted by the stile us'd by *Jehu*, and not that us'd by *Feroboam*. And accordingly the twelve years 5 months of *Jehoram* in this Table, are here reckon'd; as the adjustment of the Reigns corresponding there-to did require. But as to the difficulties in this place, the following Observations will clear them.

1. *Jehosaphat* is here allow'd but 22 years, whereas the Sacred History ascribes 25 to him. Now since we have already seen that the same Author who says, *Jehosaphat* reign'd 25 years, assures us expressly also, that his Son *Jehoram* began to reign during his Father's life-time; and by the year in which he began, implys that this was three years before his Father's death; 'tis clear that the last three years of the Father were Contemporary with the first three years of the Son; and by consequence, but 22 of the Father's are to be accounted in a successive Chronology.

2. *Aba-*

2. *Abaziah* King of *Judah* is in one place said to begin his Reign in the *eleventh*, but in another not till the *twelfth* year of *Jehoram* King of *Israel*. Now this is so far from a difficulty, that if we consider his Father's Circumstances a little before his death, and the difference of the Phrases made use of upon the different Commencements of his Reign, we shall find this double *Epocha* highly agreeable to the History of these times. For as to his Father's Circumstances, 'tis said, *After all this the Lord smote him in his bowels with an incurable disease. And it came pass that in process of time, after, or 18, 19.* rather about the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases. From which incurable disease in his bowels, would naturally arise the making his Son Partner in the Kingdom, and the committing the Administration of Affairs to him some time before his death. And then the difference of the Phrases made use of on the different beginnings of the Son's Reign do confirm the same. Thus *In the eleventh year of Jehoram Abaziah began to reign over Judah*, imperfectly. But towards the end of the next year, *In the twelfth year of Jehoram did Abaziah begin to reign, 22 years old was Abaziah when he began to reign, and he reigned one year in Jerusalem completely and singly after his Father's death: as this matter is exactly stated in the first Table of the Kings of Judah and Israel.*

3. *Omri* King of *Israel* is, in one place, said to begin his Reign in the *27th* of *Ash*; and in another place, not till the *31st* of *Ash*. And his Reign is said to be twelve years in all, yet but six in *Tirzah*. Now if we consider the circumstances of this History, we shall not be so much surprized at these different Accounts. The case was plainly thus, In the *27th* of *Ash*, *Omri* is made King over *Israel*, upon the Conspiracy of *Zimri*; and being accompany'd by the Body of the People, he besieges *Tirzah*, where *Zimri* then was, and in seven days takes the City, and puts an end to *Zimri's* Power and his Life at once. Upon *Zimri's* death, the people of *Israel* were divided into two parts, half of the people followed *Tibni* the Son of *Ginath*, to make him king, and half followed *Omri*. So after four years struggle and war for the Crown,

V. 13.

Crown, the people that followed Omri prevailed against the people that followed Tibni; and Tibni dy'd, and Omri reigned without molestation. So that 'tis no wonder that we have a double Epocha of the Reign of Omri; nor, that of his twelve years which he reign'd in all, only six of them were in Tirzah. Of the rest four were spent before the death of Tibni, his Rival, and e'er he obtain'd the then Royal City Tirzah; and two of them after he left Tirzah, and had built Samaria, and transfer'd the Royal Seat of his Kingdom thither. Thus In the 31st year of Asa king of Judah, Omri reigned over Israel, after the death of Tibni, and the obtaining thereby his Royal City Tirzah. He reign'd indeed in all twelve years. But from this time he began to reign six years in Tirzah; after which he remov'd to Samaria for the short remainder of his Reign, as it follows immediately in the History.

3. From the beginning of the Reigns } years. months.
of Athaliah and Jehu, to the Cap- } 163 — 2
tivity of the ten Tribes.

Thus number is likewise to be collected by comparing the years of the Kings of Judah and Israel, according to the second Table, where each Reign is thus stated.

	Scripture		
	years.	years.	months.
² Kings xj. 3.	Athaliah — [6]	— 6 —	4
² Chr. xxij. 12.	Joaab — [40]	— 38 —	10
² Kings xij. 1.	Amaziah — [29]	— 29 —	2
² Chron. xxiv. 1.	Uzziah — [52]	— 52 —	2
² K. xiv. 2, 17.	Jotham — [16]	— 15 —	9
² Chr. xxv. 1, 25.	Ahaz — [16]	— 14 —	11
² Kings xv. 2.	Hezekiah in this	[6] — 6 —	0
² Chr. xxvj. 3.	Period.		
² Kings xv. 33.	Sum — [165]	— 163 —	2
² Chr. xxvij. 1.			
² Kings xvj. 2.			
² Chr. xxviii. 1.			
² Kings xviii.			
2, 9, 10.			
² Chron. xxix. 1.			

Scripture

Scripture			years.	years.	months.	
<i>Jehu</i>	---	[28]	--	28	--	5 <i>2Kings x. 36.</i>
<i>Jehoahaz</i>		[17]	--	14	--	10 <i>2Kings xiiij. 1.</i>
<i>Joash</i>	--	[16]	--	16	--	0 <i>2Kings xiiij. 10.</i>
<i>Jeroboam II.</i>		[41]	--	41	--	0 <i>2Kings xiv. 23.</i>
<i>Interregn. I.</i>		[]	--	12	--	0
<i>Zechariah</i>		[1]	--	0	--	6 <i>2Kings xv. 8.</i>
<i>Shallum</i>	--	[1]	--	0	--	1 <i>2Kings xv. 13.</i>
<i>Menahem</i>	--	[10]	--	10	--	6 <i>2Kings xv. 17.</i>
<i>Pekahiah</i>	--	[2]	--	2	--	1 <i>2Kings xv. 23.</i>
<i>Pekah</i>	--	[20]	--	20	--	4 <i>2Kings xv. 27.</i>
<i>Interregn. II.</i>		[]	--	8	--	5
<i>Hoshea</i>	--	[9]	--	9	--	0 <i>2Kings xvij. 1.</i>
Sum		[143]		163	--	2

The Chronological Difficulties of this Interval are these following.

1. Tho' *Jehoahaz* of *Israel* did not die till the 39th of *Joash* of *Judah*, yet is his Successor *Joash* of *Israel* said to begin in the 37th of *Joash* of *Judah*, and this by the very same Historian. Now in this place we are oblig'd to suppose that *Joash* began to reign about two years before his death, as we have put it in the Table. But because we are not to admit of such a double *Epocha* of a Reign without some other Foundation than the difficulty before us, we must inquire whether the Sacred History affords us any hint of this matter. And I think it evidently do's so. For in the first place 'tis said expressly that the *kings of Syria* oppressed *Israel* all the days of *Jehoahaz*; and yet during his lifetime, we find that upon his Petition to God for deliverance, *God heard his prayer*, and are expressly assur'd that *he gave Israel a Savior*, (*viz.*) his Son *Joash*, a mighty Man of Valor, and that during his Father's lifetime also *Joash* recover'd the Cities which his Father lost,

2Kings xiiij. 1.
10.

Prop. 10. Coroll.

2Kings xiiij. 3.
22. V. 4. 5.

M

and

and restor'd Peace to the Nation. These so different affirmations are no otherwise reconcilable than by supposing what will solve the present difficulty, *viz.* That upon the Father's constant ill Success against the *Syrians*, he resign'd part of the Royal Authority to his Son, and made him the General of his Army. After which beginning of the Son's Administration Affairs were alter'd, and those Enemies, who during the Father's Government were always Conquerors, were now conquer'd by the Son, and at last driven out of the Land. Which Circumstances when duly consider'd, do I think fully justify the double *Epocha* of the Reign of *Joash*, which the Chronology oblig'd us to admit.

Prop. 10. Coll.

2. *Amaziah* King of *Judah*, is said to begin to reign in the second of *Joash*, *i. e.* as we have just now seen, in the seventeenth of *Jehoahaz* King of *Israel*; whereas his Father did not die till above a year after the death of *Jehoahaz*. In this case therefore we are oblig'd again to suppose that *Amaziah* began to reign above a year before his Father's death, as we have put it in the Table. Now since we have promis'd not ordinarily to admit of such double *Epocha's* of Reigns without some other Foundation than that of a difficulty in Chronology only, we must here assign some reason for the present Supposition. And indeed we need not be to seek for an intimation that *Amaziah* began his reign before his Father's death, and was again confirm'd in it after it, if we duly attend to the Sacred History. 'Tis said of him both in the Book of *Kings* and *Chronicles*, *It came to pass as soon as the kingdom was confirm'd in his hand, that he slew his servants which had slain the king his father.* What is the importance of that Phrase of the Kingdoms being confirmed in his hand; but that he was again Inaugurated into his Kingdom? He undertook the sole Administration of Affairs, which he had before Administred jointly with his Father. This Phrase is twice us'd in parallel cases in the History of the Kings, and in both of them 'tis spoken of such as unquestionably had double Commencements of their Reigns, and were confirmed in the single management of the Supreme Power after their Father's death, which they in part were Partakers of before. Thus 'tis said of King

¹Kings xiv. 5.

²Chron. xxv.

3.

King Solomon, after the death of David, that he strengthened ^{2 Chron. i. 1.} himself, or was strengthened in his kingdom; and of Jehoram after the death of Jehosaphat, that when he was risen up to the ^{Chap. xxj. 4.} kingdom of his father he strengthened himself, and slew all his brethren with the sword. Since therefore in these other exactly parallel cases the Phrase before us is us'd of the second commencement of each of their Reigns after their Fathers death, which they had already begun before; 'tis highly reasonable to interpret it to the same sence concerning Amaziah, and by consequence to allow that he also had a double beginning of his Reign.

3. The beginning of the Reign of Uzziab or Azariah of ^{2 Kings xv. 16} Judah, which must needs fall into the sixteenth year of Je- ^{with xliij. 10.} roboam II. if his Reign be accounted from his Father's death, is yet said to begin in the 27th year of the same Jeroboam. Now here also in the Table we admit of a double Epocha of the Reign of Jeroboam II. and whether there be any footsteps of such a thing in the Sacred History, we are now to inquire. And I think we do not want such an intimation even in this case also. For upon the death of Jehoahaz, we find his Son Joash paying a Visit to the Prophet Elisha. The Prophet dis- ^{2 Kings xliij. 14.} coursing of the Affairs of the War with Syria, which Joash ^{19.} had been already very successful in, foretells at last, that he should smite Syria but thrice; i. e. as I understand it, should be Victorious but three Campaigns more against them. Accordingly Joash himself Governs alone, and prosecutes the War ^{v. 25.} himself the three following years. But when they were ex- pir'd, because he could no longer expect Success himself, and because his Father had done so before him, he entrusts the command of the Army and a share in the Government with his Son Jeroboam II. (who was then, no doubt, a Prince of great hopes, and who afterward prov'd the most Potent and Glorious of the Kings of Israel.) And accordingly the first date of his Reign begins eleven years before his Father's death, and before his sole Reign succeeding afterwards, agreeably to the state of the Chronology before us.

4. Tho' we have shew'd that there was an Interregnum in ^{Prop. xj.} the Kingdom of Israel after the death of Jeroboam II. and

also a second *Interregnum* after the death of *Pekah*; yet is it
 2Kingsxiv.29. in the former case said that *Jeroboam* slept with his Fathers;
 even with the kings of Israel, and *Zechariah* his son reigned in
 Chap. xv. 30. his stead: and in the latter, that *Hoshea* the son of *Elah*, made
 a conspiracy against *Pekah* the son of *Remaliah*, and smote him,
 and slew him, and reigned in his stead. Which Texts seem
 not to favor the *Interregna* before-mention'd. Now in an-
 swer to these Objections, I say that 'tis no wonder that upon
 the death of a King, he, who during the Interval fought for
 the Kingdom, and at last obtain'd it, is in some sence said to
 reign in his stead all that time, as reigning over some part of
 the People; altho' his true Reign in the Royal City be not
 dated till his his peaceable Possession of the Crown, and his
 Dominion in the Royal City did commence afterwards. And
 this exactly agrees with each of the foregoing instances. For
 as in general, at the death of their predecessors *Jeroboam* and
Pekah, both *Zechariah* and *Hoshea* are said to have an imper-
 fect Dominion, and to Reign in their predecessors stead, be-
 cause during the Confusions succeeding, they had a greater
 share of Royal Authority than any others; so when those
 Confusions were over, and they severally entred on the quiet
 possession of the Throne, and of the Royal City, it is particu-
 larly taken notice of by the Sacred History, and the true dates
 of their Reigns are deriv'd therefrom. Thus, tho' *Jeroboam*
 dy'd in the 28th year of *Uzziah*; yet 'tis said that In the 38th
 2Kingsxiv.23. year of *Azariah* or *Uzziah* king of Judah, did *Zechariah* the
 Chap. xv. 8. son of *Jeroboam*, reign over Israel in the Royal City *Sama-*
ria six months. Thus in like manner, tho' *Pekah* was slain in
 the twentieth of *Jotham*, or fourth of *Abaz*; yet 'tis said that
 2Kings xv. 30. In the twelfth year of *Abaz* king of Judah, began *Hoshea* the
 Chap. xvij. 1. son of *Ela*, to reign in the Royal City *Samaria* over Israel
 nine years. Which Observations do, I think, sufficiently clear
 the difficulties before us.

Scholium 1. We must here observe a somewhat unusual instance
 of an early Ripeness in *Abaz*, who being but twenty years old
 when he began to reign, reigned not quite fifteen years
 before his Son *Hezekiah* began to reign, as we shall see pre-
 sently; and yet *Hezekiah* himself was then 25 years of age. From
 whence

whence it will certainly follow that *Hezekiah* was born when his Father was scarce eleven years old. This would in our Age and Climate be thought very strange, and no doubt it was an unusual thing even in *Judea*, seeing we have not in the whole Bible such another instance as this. But whether the Inhabitants of those hotter Climates may not have some advantage over others in this respect, I cannot positively say. Certain it is by the most Authentic Accounts we have of the Life of *Mahomet*, that in *Arabia*, a Country bordering on *Judea*, that Impostor himself Marry'd one of his Wives when she was but six years old, and Bedded her in *two* afterwards; which still more unusual instance seems to prove that the time of fitness for Procreation is not the same in all Climates of the World; but is earlier in the hotter Regions. However Instances have not been wanting, even in more Northern Regions of as early a Ripeness and Ability for Procreation, as that of *Abaz*, which therefore ought not to seem incredible to us.

Dr. Prideaux's
Life of Mahomet, P. 52.

Scholium 1. Tho' the Chronology obliges us to place the beginning of *Hezekiah's* Reign before the death of his Father *Abaz*, even where we have no particular intimation thereof in the History; yet it will not seem very strange, if we consider that the time which *Abaz* surviv'd was so small (being but a part of one year) as to afford very little occasion for any Historical Relations. It is moreover to be observ'd that this is the only instance wherein this whole Chronology allows of a double *Epocha* of a Reign, without some intimation of it in the Sacred History.

2 Kings xvij. 1.
Chap. xvij. 2.

4. From the Captivity of the ten Tribes till the Conflagration of the Temple.

years. months.

134 -- 2

This Subdivision is made up of the plain sum of the years of the Kings of *Judah*, if they be taken with a few redundant months necessary to adjust them to the exact time of

M 3

each

each year respectively; which in the third Table of the Kings are thus stated.

		Scripture	years.	years.	months.
2Kings xviii. 2.					
10.	<i>Hezekiah</i> (in this Period)	[23]	--	23	-- 5
2Chron. xxix. 1.	<i>Manasseh</i>	[55]	--	55	-- 4
2Kings xxj. 1.	<i>Amon</i>	[2]	--	2	-- 2
2Chr. xxxij. 1.	<i>Josiah</i>	[31]	--	31	-- 1
2Kings xxj. 1.	<i>Jehoahaz</i>	[1]	--	0	-- 3
2Chr. xxxiv. 1.	<i>Jehoiakim</i>	[11]	--	10	-- 7
2Kings xxxij. 31.	<i>Jehoiachin</i>	[1]	--	0	-- 3
2Chr. xxxvj. 2.	<i>Zedekiah</i>	[11]	--	11	-- 1
2Kin. xxij. 36.	Sum	[133]	--	134	-- 2
2Chr. xxxvj. 5.					
2Kings xxxiv. 8.					
2Chr. xxxvj. 9.					
2Kin. xxiv. 18.					
2Chr. xxxvj. 11.					

In this Account we have 23 years current from the thirteenth of *Josiah*, till the great Captivity of the *Jews*, in the fourth of *Jehoiakim*, according as the exprefs Testimony of the Scripture do's require, which because 'tis a confirmation of part of this Subdivision, ought to be particularly taken notice of. The word that came to *Jeremiah* concerning all the people of *Judah*, in the fourth year of *Jehoiakim* the son of *Josiah*, king of *Judah*. From the thirteenth year of *Josiah* the son of *Amon*, king of *Judah*, even unto this day, that is, the twenty third year, the word of the Lord hath come unto me, &c. And as to the latter Reigns after the death of *Josiah*, wherein there formerly appear'd several difficulties very hard to be accounted for; they have been so accurately stated by our great Guide in Sacred Chronology A. Bp. *Usher*, in the Propositions thereto relating, that nothing more seems either necessary

fary or possible to be added. Neither are there any difficulties here remaining to be accounted for.

VI. From the Conflagration of } *years. months.*
the Temple to the beginning }
of the Christian *Era.* } 587 -- 4

This number of years has been already fully demonstrated, *Prop. 15.*
and so do's not require any farther consideration in this place.
And thus we have taken *A short view of the Chronology of the*
Old Testament.

THE

22

The first Table of the Kings of Judah and Israel.

The image shows a page from a manuscript with musical notation. The notation is arranged in two columns, each with a series of staves. The staves are labeled with names: 'Jehoram.' and 'Maziah.'.

The notation consists of numbers 1 through 22, some with subscripts, arranged in two columns. The numbers are written in a stylized, cursive script. The staves are labeled 'Jehoram.' and 'Maziah.'.

The first column, labeled 'Jehoram.', contains staves numbered 1 through 22. The second column, labeled 'Maziah.', contains staves numbered 1 through 22. The notation is a form of musical notation, possibly representing a sequence of notes or a specific musical scale.

The image shows two vertical columns of numbers, each with a title and a cross marker. The left column is titled "Ahab." and the right column is titled "Jehoiaphat." Both columns contain numbers from 1 to 40, arranged vertically. The numbers are written in a stylized, handwritten font. The left column has a cross marker at the top and a cross marker at the bottom. The right column has a cross marker at the top and a cross marker at the bottom.

Ahab.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40

Jehoiaphat.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40

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A vertical ruler with inch markings from 1 to 20. Each inch is divided into four smaller units. Numbers 1 through 20 are placed to the right of the ruler, and numbers 1 through 20 are placed to the left of the ruler.

[illegible][illegible]

Handwritten musical notation on a single page. The notation is arranged in two columns, each containing five staves. The left column is headed by the word "Soprano" and the right column by "Alto". The notation consists of notes, rests, and other musical symbols, with some numbers written below the staves. The paper is aged and shows signs of wear, including a large stain in the center and a small mark at the top left.

The first part of the second Table of the Kings of Judah and Israel.

<i>Abiah</i> 1 2 3 4 5 6 7 8 9 10 11 12 13 14	<i>Jehu</i> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27
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The second part of the second Table of the Kings of Judah and Israel.

44(33) 45(34) 46(35) 47(36) 48(37) 49(38) 50(39) 51(40) 52(41) Interregnum. 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The second part of the ... of the ... of ...

Handwritten musical score on ten staves. The notation includes various notes, rests, and clefs. The staves are numbered 1 through 10 on the right side. The text "Cadenza of the" is written below the fifth staff. The text "Cadenza of the" is written below the sixth staff. The text "Cadenza of the" is written below the seventh staff. The text "Cadenza of the" is written below the eighth staff. The text "Cadenza of the" is written below the ninth staff. The text "Cadenza of the" is written below the tenth staff.

Handwritten musical score on aged paper, featuring multiple staves with notes and lyrics. The text is written in a historical script, likely Latin or Italian. The score includes various musical notations such as clefs, notes, rests, and bar lines. The lyrics are written below the staves, often in a smaller, cursive hand. The paper shows signs of age, including discoloration and wear along the edges.

Handwritten musical score on aged paper, featuring multiple staves with notes and lyrics. The text is written in a historical script, likely Latin or Italian. The score includes various musical notations such as clefs, notes, rests, and bar lines. The lyrics are written below the staves, often in a smaller, cursive hand. The paper shows signs of age, including discoloration and wear along the edges.

A

Short View of the HARMONY

OF THE

FOUR EVANGELISTS.

PROPOSITIONS.

I. **T**HE four Gospels are not *Occasional Memoirs*, but *Methodical Annals* of the Acts of Christ.

This Proposition ought to have been a *Postulatum*, it being the proper nature of such *Historical Accounts* as these before us, to observe the Series of Events, and to place every Occurrence in its proper order. But because some great Mistakes have caus'd the generality of Men to be of a very different Opinion in this matter, I shall endeavor to make out the truth of this Observation, by the Arguments following.

1. St. *Luke* assures us, not only that himself had observ'd the Order of Time, but that the same exactness was intended by those many others, who had written the Evangelical History before him. *Forasmuch*, says he, *as many have taken in hand ἀναγγεῖλαι to set forth in order a declaration of those things which are most surely believed among us; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee κατ' ἔξιν in order, most excellent Theophilus* Luk. i. 1, 2, 3.

2. No other method is visible in any of the Evangelists,

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but

but that of the *Order of Time* in their several Narrations. If in any of these Sacred Accounts of the Acts of our Savior, we could observe any other design than that of Annals: If any of them gave us a distinct Account, *first*, of all the *Doctrines* of our Savior digested under certain Heads, and *afterward* of all his *Miracles*, ranked according to any *Catalogue of Diseases* cur'd by him, or according to the *Places* wherein they were wrought, or the like; we should have no reason to seek for the *Order of Time* in such an Evangelist. But since not the least footsteps of any such Methods are visible in the Gospels, we have no reason to esteem them other than *Methodical Annals of the Acts of Christ*.

3. The general *Order of Time* visible at first view in all the Evangelists, is a certain Argument that their design was truly to write *Methodical Annals*, and not *Occasional Memoirs* of our Savior's Life. *St. Matthew* begins with the Genealogy of *Joseph*: proceeds thence to the things that preceded the Birth of Christ, thence to the Birth it self, to the Circumcision, the Descent into *Egypt*, the return to *Galilee*, the Preaching of *St. John the Baptist*, the Baptism of Christ, his public Preaching in *Galilee* after *John's* Imprisonment, his Mission of the twelve Apostles after *John's* death, his going beyond *Jordan* afterwards, his Triumphal Entry into *Jerusalem*, his Supper the Night before the Passover, the Preparation and Celebration of the Passover, his Arraignment, Tryal and Condemnation by the Sanhedrin, his Tryal and Condemnation before *Pilate*, his Crucifixion, Death, Burial, Resurrection, Appearances, and Ascension into Heaven. In the same manner do's *St. Mark* go on; and *St. Luke* still more visibly, with the several Journeys of our Savior to *Jerusalem* successively; and the most accurate Notation of the fifteenth of *Tiberius*, and of Christ's age of 30 years when he began his Ministry. And as for *St. John*, we shall see hereafter that he gives the greatest Demonstrations of all the rest of an exact observance of the *Order of Time* every where thro' his Gospel. So that even upon this first and general view, the Evangelical Historians appear most evidently to have design'd

Methodical

Methodical Annals, and so to have observ'd the true Series of Events in their Histories.

4. The same Observation is confirm'd by the very many *Notes of Time*, and of the Succession of Events every where in those Sacred Histories. To instance in *St. Matthew* alone, of whose Method there is the most occasion to doubt of any of the Evangelists. *When Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem.* Matt. ij. 1. *In those days came John the Baptist preaching in the Wilderness of Judea.* Chap. iij. 1. *Then went out to him Jerusalem, &c.* V. 5. V. 13. *Then cometh Jesus from Galilee to Jordan unto John, &c.* Chap. iv. 1. *Then was Jesus led up of the spirit into the wilderness, &c.* Chap. xiv. 1. *At that time Herod the Tetrarch heard of the fame of Jesus.* V. 13. *When Jesus heard of the death of John the Baptist, &c.* V. 15. *And when it was evening. Then came unto Jesus scribes and Pharisees from Jerusalem.* Chap. xv. 1, 12. *Then the Disciples come and say unto him.* And in the same manner thro' his whole Gospel. Which are evident Tokens that *St. Matthew*, as well as the other Evangelists, did not neglect the Order of Time, and Succession of Events in their Histories.

Scholiū 1. The occasional introducing of an History somewhat foreign to the Annals of our Savior's own Acts, by way of digression, is not to be look'd upon as an Interruption of the Order of Time tho' the History so introduc'd be of larger extent, and begins sooner, or ends later than that part of the Evangelical History where it is introduc'd. This is usual in the most Methodical Histories. Nay, few Histories can be complete and accurate without such Digressions. Of this sort is the Relation in the Gospels concerning *John the Baptist*, which ought by no means to be made an Argument of want of Method in these Sacred Annals.

Scholiū 2. Nor is it to be accounted a breach of the Rules of method, if an accident on a certain day which could not conveniently be mention'd in its true hour, or punctual time of that day, be mention'd afterward in the same day upon the first proper occasion of introducing it. Thus *St. Luke*, omitting the discourse about casting out Devils by *Beelzebub*, in his eighth Chapter; because he intended to record another of the

same nature in his eleventh afterwards; could not describe *Christ's* Mother and Brethren's coming to him thereupon, but adds it after the other discourses by the Sea the same day, and without any *Note of Time* belonging thereto. Which small disorder was here to be taken notice of, because 'tis the single instance in this whole Harmony, where I have ventur'd to change that Order of the History which the Evangelist truly and originally intended.

II. The former part of *St. Matthew's* Gospel, in our present Copies, is very much misplac'd; contrary to the Method and Order originally intended by the Evangelist.

That I may establish this *new* and *strange* Proposition, I shall proceed in the following method. *First*, I shall shew that *St. Matthew* appears *originally* to have observ'd the *Order of Time* thro' his whole Gospel, as well as the rest of the Evangelists. *Secondly*, I shall prove that from the *fourth* Chapter to the *fourteenth*, the several Branches of *St. Matthew's* History are not according to the *Order of Time* in our present Copies. And *Thirdly*, I shall shew that there are sufficient *hints* in these Chapters themselves, especially if compar'd with *St. Mark* and *St. Luke*, to restore *St. Matthew's* true Order again in these misplac'd parts of his Gospel. And then *Lastly*, I shall make a few Observations, which may possibly hereafter afford some light to the occasions of these disorders here mention'd; and conclude with an Apology for my venturing to advance such a *Paradox*, as this at first view must needs appear to be.

I. *St. Matthew* appears *originally* to have observ'd the *Order of Time* thro' his whole Gospel, as well as any other of the Evangelists. The Arguments are these. 1. All the rest of the *merely human* as well as *Divinely inspired* Accounts of our Savior's Acts, which we have any good Authority for, were intended according to this Order; as we have already in part seen, and shall see hereafter more particularly: and why *St.*

Matthew

Matthew alone should do otherwise, no good reason can be assign'd. 2. Not only the other Writers of the Evangelical History, but *St. Matthew* himself in the greatest part of his Gospel do's observe the *Order of Time* in his Narrations : as will appear in the Harmony. Now why the rest of his Gospel should be originally *confus'd* and *irregular*, while the greatest part is still so *orderly* and *methodical*, no good reason can be assign'd. 3. The *Notes of the Order of Time*, and Co-

herence of parts, are as many in that part which is now disorder'd and misplac'd, as in that which is regular, and in its proper order ; and those no other than are us'd by him and the rest, when, by the confession of all, they signify the continu'd Series of Narrations truly succeeding one another. Such are these.

Ἰδοὺ ὁ. Καὶ ἀναίξας τὸ πρῶτον αὐτοῦ. Καὶ ἔρχεται διὰ αὐτοῦ διὰ τὸ ἱερὸν, &c. καὶ ἰδοὺ. Ἐπιστάντης ὁ. Καὶ ἰλθόν. Καὶ ἀποσταλόν. Καὶ ἐμβάντης αὐτοῦ. Καὶ ἰδοὺ. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς. Ἐν ὁμίᾳ τῷ καυρῷ. Τέτι, &c.

of which we shall have occasion to take notice presently. Now these and such like Expressions (tho' some of them may in some very few places be us'd with a greater latitude) do generally and properly imply an immediate, orderly Succession of Events ; and consequently, are a sufficient indication that the Histories to which they relate were originally dispos'd according to the true Series of things, and *Order of Time*.

2. Yet from the fourth to the fourteenth Chapters, the several Branches of *St. Matthew's* History are not according to the *Order of Time*. This will be evident both from a Comparison of them with *St. Mark* and *St. Luke*, and from the Circumstances themselves of several of these misplac'd Histories, as they lie in *St. Matthew*. As to the former evidence, it is easily fetch'd from the Harmony it self upon all occasions ; to which therefore reference is ever suppos'd to be made in this Proposition. And as to the latter, which is here most considerable, it shall be taken notice of in particular as we go along. But before I come to observe the several Sections which are at present out of their *original* Order, and which I shall in particular shew to be so by the Circumstances of the Histories themselves, and by a comparison with *St. Mark* and *St. Luke* ; I shall in general prove the main Proposition by

the most Authentic Evidence, I mean the Testimony of St. *Mark*. This Evangelist was the Epitomizer of St. *Matthew*, and excepting some few Additions which St. *Peter* might inform him of, do's little else than give us a summary Account of the *Acts* of our Savior during his Ministry, without the *Sermons and Discourses* which interven'd. I say St. *Mark* gives us such an account of our Savior's Acts as demonstrates that St. *Matthew's* Gospel lay then before him, and was the almost only guide he follow'd in his History. For the truth of this, I appeal to the several *sections* of the ensuing Harmony, (which were put into their present order without the least regard to this consideration.) By which it will appear that of those 62 *sections* into which St. *Mark's* Gospel is divided, there are but two to which St. *Matthew's* *sections* do not correspond. In the rest they still begin and end together in the Harmony thro' the whole History of our Savior's Ministry, as much as any Epitome, (in which many things must of necessity be omitted,) can possibly be expected to do. And this Argument I cannot but look upon to be very convincing, till some instance can be produc'd, (which I believe is impossible,) of two Histories, the one longer and the other shorter, that answer so exactly to one another as these do, and yet were not fram'd and compos'd one by the other. Now supposing this, which I think is sufficiently prov'd, that St. *Mark* was the Epitomizer of St. *Matthew*, and had his History before him when he wrote his own; it will follow that either that Copy of St. *Matthew*, which he made use of, was in a different order from that which we now have, (in the Chapters under consideration) or else that he knew the order of his Copy to be wrong and contrary to the Original one, and so reduc'd it in his Epitome to the true and regular Series of Events, which he learn'd from St. *Peter*. Now either of these is sufficient for my present purpose. For 'tis evident that St. *Mark* do's not observe the order of the present Copies of St. *Matthew*, (whom he Epitomizes) in that part we are speaking of, but agrees with that of St. *Luke's*, (who, as is generally agreed, had not then writ his Gospel.) which therefore is a most convincing Argument

gument of the truth of our Proposition, viz. That the former part of St. *Matthew's* Gospel in our present Copies is not now in its true, and first intended Order. If we take a view of the former part of St. *Matthew's* Gospel, we may distinguish it into these fifteen Branches or Periods, tho' of very different size and quantity. 1. The Preface, containing all that happen'd before the Preaching of the *Baptist*. 2. The *Baptist's* Preaching and Baptizing, particularly *Christ's* Baptism. 3. *Christ's* Temptations. And so far the nature of each History plac'd it self, as it were, and prevented any considerable disorders. But after this the distinct Branches are very confus'd, and consist of eight greater, and four lesser Portions or Periods. The greater are, 4. The Sermon near the Mount in the fifth, sixth and seventh Chapters; together with some Verses at the end of the fourth and part of the eighth Chapter belonging thereto. 5. The Voyage to the *Gergasens*, towards the end of the eighth Chapter. 6. The healing of the Paralytic; the calling of *Levi*, his Feast, and the Discourse at it in the former part of the ninth Chapter. 7. The healing *Fairus's* Daughter, with the Woman that had the Flux of Blood, in the way thither, of two blind Men as he went thence, and of a dumb Demoniac just afterwards; towards the conclusion of the ninth Chapter. 8. The Mission and Instruction of the twelve Apostles, in the tenth Chapter. 9. The Message from *John* in Prison, with our Savior's answer, and the following Discourses; in the eleventh Chapter. 10. The Vindication of the Disciples plucking the Ears of Corn, with the healing the wither'd Hand on the Sabbath, and *Christ's* avoiding the designs against him, in the beginning of the twelfth Chapter. 11. The healing a Blind and Dumb Man, and *Christ's* Vindication of himself from the Imputation of casting out Devils by *Beelzebub*, with many Discourses and Parables following in the rest of the twelfth, and almost the whole thirteenth Chapter. The lesser are, 12. The Cure of the Leper just after the Sermon on the Mount. 13. The Cure of *Peter's* Wives Mother, towards the middle of the eighth Chapter. 14. *Christ's* answers to two that were ready to follow him, succeeding the former. 15. His coming the second time to *Nazareth*.

zareth, in the end of the thirteenth Chapter. Every one of which twelve Branches are misplac'd and put out of their true and originally intended Order, as will appear upon a view of the Particulars. 1. As to the Sermon by the Mount and its Appendages, it is doubly misplac'd; for both the whole Period is much too soon in St. *Matthew*; and the Sermon it self is plac'd a verse too soon in the Series of the History. That this whole Period is plac'd too soon, is evident from St. *Luke*, who assures us it was not Preach'd till after the Election of the twelve Apostles, [near a year after his first public Preaching in *Galilee*] which Preaching yet it immediately follows in the present Series of St. *Matthew*'s Gospel. Besides, the vast success of *Christ*'s Preaching and his mighty Fame thro' all the Neighboring Countreys, mention'd before this Sermon in St. *Matthew*, and attested to at the same time by St. *Mark* and St. *Luke*, are good evidence, that a considerable time must have pass'd since the beginning of his public Ministry before this famous Sermon was preach'd by him. And that the Sermon it self is plac'd too soon, both St. *Luke*'s account of this matter, and some Circumstances in St. *Matthew* himself will demonstrate to us. The Verses before this Sermon in St. *Matthew* run thus: *And seeing the multitudes, he went up into a mountain; and when he was sat, his disciples came unto him. And he open'd his mouth, and taught them, saying.* The Verses following are these. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes. When he was come down from the mountain, great multitudes followed him.* From which Verses it has been commonly believ'd, that this Sermon was preach'd in the Mount, (and accordingly it go's by the Name of the *Sermon on the Mount*.) And at first sight it appears also to have been preach'd to his Disciples alone there, and that in the posture of sitting too, and that *Christ* descended not till afterward. Whereas it appears from St. *Luke*, that *Christ* ascended up into the Mount, call'd his Disciples to him thither, chose the twelve Apostles there, descended with them, and stood on the Plain, heal'd great numbers there, and there also, only directing his first Discourses

Matt. iv. 24, 25.

Matt. v. 1, 2.

Chap. vij. 28,
29. and viij. 1.

Discourses to his Disciples, did he preach this Sermon to those vast Multitudes then present. Nay, St. *Matthew* himself in his present Order, tho' at first he seems to confine the Sermon to the Disciples as the sole Auditors; yet at the conclusion says *The multitudes* (οἱ ὄχλοι) *were astonished at his doctrine there-* Matt. vij. 28.
in contain'd; thereby fully assuring us that they were present at this most famous Sermon of our Savior's Ministry: according to St. Luke's more large account of the whole matter. Which being consider'd, 'twill be reasonable to insert the first Verse of the eighth Chapter of St. Matthew, just before the Sermon, instead of placing it, as now, at its conclusion; and every Circumstance is then easy, and perfectly agrees with St. Luke's History. The Series will then run thus. *And seeing* Matt. v. 1. and
the multitudes, he went up into a mountain; and when he was viij. 1. and v
set, his disciples came unto him. And when he was come 2. &c.
down from the mountain, great multitudes followed him. And he opened his mouth and taught them, saying, &c. And all imaginable difficulties will be hereby avoided. 2. The Voyage to the *Gergasens* follows after the healing *Peter's Wives Mother*, and seems in St. *Matthew's* present Order to have been the *same day at Even*. Whereas it appears by the other Evangelists to have been a *full twelve month afterward*. And yet the *Note of Time* is here as plain an indication of immediate succession as one could wish. *When the even was come,* Chap. viij. 16.
they brought unto him many that were possessed with Devils, &c. 17. N. &c. But *Jesus seeing great multitudes about him, gave* v. 18.
command to depart unto the other side, &c. Which History is therefore undoubtedly very much misplac'd in our present Copies. 3. The healing of the Paralytic, &c. immediately follows this Voyage to the *Gergasens*, and that with this very express signification of the Order of Time. *And entering into a ship,* Chap. ix. 1. 2.
he passed over and came into his own city. Καὶ ἰδὼς And behold
they brought to him a man sick of the Palsy, &c. Whereas this Voyage was near three quarters of a year after this Paralytic was heal'd, as the Harmony will shew. A plain instance of a very great dislocation in St. *Matthew's* Gospel. 4. The Cure of *Jairus's Daughter* so immediately follows the discourse at *Levi's Feast*, and with such an express Notation of

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V. 18.

the very Moment of Time, as is peculiarly remarkable. Ταῦτα αὐτὸς λαλοῦντος αὐτοῖς, *As he was speaking, or while he spake these things unto them, behold a Ruler, &c.* So that no unbiass'd Reader could imagin the least space possible interpos'd between them. Whereas above half a year was gone after the Feast of *Levi*, before the healing of *Jairus's Daughter*. An undeniable instance of the dislocations before-mention'd in this Gospel. And I think I may well call it an *undeniable* one, since truly so it was to me. For tho' at the first I durst not so far depend on the *other* Notes of Times, as to believe the *present* order of this part of St. *Matthew* to be different from the *original* one; yet when I came to *this*, after a little attempt I found it impossible to be got over, and from thence forward I could not but conclude that the reason of the difference between the other Evangelists and St. *Matthew*, in so considerable a part of our Savior's History, was no other than those *dislocations* which by some undiscover'd accident had formerly crept into St. *Matthew's* Gospel, since its original compiling by the Evangelist himself. 5. The Instruction and Mission of the twelve Apostles follow the foregoing History, and are here sometime *after* the Sermon by the Mount: Whereas the second Journey to *Nazareth*, at the end of the thirteenth Chapter, is to be interpos'd between the Period above, and this before us. And besides, this which now *follows* a good space *after*, was immediately *before* the Sermon on the Mount, if it relates to the *Election* of the twelve Apostles. But if, as I suppose, it refers to their *Mission*, it ought not to come in till just before the fourteenth Chapter afterwards. So that on all accounts 'tis evident that this History is now certainly misplac'd in St. *Matthew's* Gospel. 6. After this follows the Message of *John the Baptist* out of Prison to *Christ*; which instead of immediately *succeeding*, did several months *precede* the Mission of the Apostles, which was the subject of the foregoing Period, and therefore is most certainly out of its true place in this Gospel. 7. Next follows the plucking the ears of Corn on the Sabbath, with this Notation of the succession, Ἐν ὁμίᾳ τῇ αὐτῇ. *At that time Jesus went on the sabbath day thro' the corn, &c.* Whereas this plucking the ears of Corn at the

Chap. xij. 1.

the Passover was *some months before* the Message of *John the Baptist*, as will be evident in the Harmony. 8. Next follows the healing the Blind and Dumb, and the Vindication of *Christ* that he did not cast out Devils by *Beelzebub*, with this Notation of Time, *Ton Then was brought unto him one possessed with a Devil, &c.* as tho' this Period was at the time precisely following the former; whereas about half a year was interpos'd between them: which is the last of the greater Branches above-mention'd, and with the former is undoubted evidence of strange dislocations in this part of St. *Matthew's Gospel*. To proceed now to the four smaller Periods. 9. The History of the Leper is immediately *subjoin'd* to the Sermon by the Mount, and in such a manner as implys it to have happen'd just upon *Christ's* descent from the Mount, and so before all those vast Multitudes that attended him at that time. *But as* Chap. viij. 1, 2. *he descended from the mountain, great multitudes followed him. Kai idos. And behold a Leper came and worshiped him, &c.* Whereas this Miracle was *some months before* that Sermon; it was done in a City, and that with a strict charge of letting no one know it; which is not consistent with the presence of so great a Multitude as St. *Matthew's* present Series do's imply. And that this History is misplac'd here, I need only appeal to St. *Matthew* himself, who relates our Savior's cautions for secrecy, *See no man know it*, as well as the other Evangelists; which certainly shews it was not done so publickly as his present Order implys. V. 4. 10. The curing of *Peter's Wife's Mother* is here a little *after* the Sermon by the Mount, in *Peter's own house*. Whereas it was above half a year before the Sermon, and just upon his first calling, as the Harmony will shew. And certainly if we consider that at that first call St. *Peter* was owner of a House, into which *Christ* might be receiv'd; and that, long before the Sermon by the Mount, he had by St. *Matthew's* own account as well as the others, *left house, and brethren, and sisters*; in short, had *left all, and followed Christ*, and so had no House to receive him, at the latter time refer'd to; we shall see reason to believe that this History is wholly misplac'd in St. *Matthew's Gospel*. 11. *Christ's* answers to two who were ready to follow him, are now interpos'd be-

V. 12.

Chap. viij. 1, 2.

V. 4.

Matt. xix. 27.

28, 29.

Luke v. 11.

tween two Verses which are perfectly coherent, and have a manifest connection without them. And these answers are likewise set down just *before*; whereas the nature of the first of them, and a parallel History of St. *Luke's* at another time, plainly shew that they ought to follow the Voyage to the *Gergasens*. If we leave out this Period, the Series of St. *Matthew* runs thus: *Jesus seeing great multitudes about him, gave commandment to depart unto the other side. And when he was entered into a ship, his disciples followed him.* The first answer of *Christ* is this, *The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.* For which there was no occasion before this Voyage, but after it, when he had just been expell'd by the *Gergasens*, there was the fittest opportunity imaginable for such a complaint. Just such a one as afterward a City of the *Samaritans* afforded, by rejecting him in the same manner; when accordingly, as St. *Luke* assures us, he us'd the very same words, which we meet with in the place before us. All which are satisfactory evidence that this Period also is misplac'd in St. *Matthew's* Gospel. 12. *Christ's* second coming to *Nazareth*, is here immediately set before the death of *John the Baptist*; whereas the Mission of the *twelve*, and their large Instructions in the tenth Chapter before, ought to have come between them, as will appear in the Harmony. All which particulars laid together, and carefully consider'd, do, I think, abundantly prove the present Proposition, that the former part of St. *Matthew's* Gospel, as it now stands, is, in its several Periods, very much out of its true and original Order design'd by the Apostles.

3. There are sufficient *hints* in these Chapters themselves, especially if compar'd with St. *Mark* and St. *Luke*, whereby to restore St. *Matthew's* true Order again in these misplac'd parts of his Gospel. I must here take it for granted, that the several Parts or Periods of this former part of St. *Matthew's* Gospel were written at first separately, and upon several distinct Papers. Which Papers (or whatever they were written upon) were put together into their present Order by those who did not perfectly know the true Series of the History.

story. (Both which Observations are certainly true of many Periods in the Old Testament Histories and Prophecies, and very probable in the case before us.) Now I shall just run over most of the fore-mention'd particulars, and in few words observe what might be the probable occasions of their present mistaken places, by the resemblance or agreement of Circumstances, to their true ones; which places being exchange'd, every thing will almost naturally fall into its proper place and order, in which they either originally *were*, or were *intended* to have been. 1. As to the Sermon by the Mount, its being inserted a Verse too soon is so small a mistake, that it might easily be involuntary in the Compiler, and purely accidental. But as to the whole Period, it ought certainly to have been just after the Election of the Apostles; which because there was no account given of it in this Gospel, the Calling or Election of four of them, *Andrew, Peter, James and John*, a History somewhat of kin to such Election in *St. Matthew* was pitch'd upon by mistake, as its proper place. 2. The healing of the Leper was but a very little before *Christ* enters *Capernaum* once, and by an easy mistake is here set before his entrance in the same place *another time*. The next History of the healing of the Centurion's Servant, when the foregoing is remov'd, is in its proper place. That which follows also of the healing of *Peter's Wife's Mother*; when the Sermon on the Mount, and its appendages are remov'd, is also in its right place. 3. The Voyage to *Gergasa* was really in the Evening, after the hard fatigue of a number of occasional Discourses related in the twelfth and thirteenth Chapters of this Gospel; and by way of ease and retirement after one of our Savior's hardest days works. And here by mistake 'tis plac'd just in the same manner after his longest Sermon of all by the Mount; and as a retirement that Evening from the hurry of that famous day. 4. *Christ's* answers to those two who were ready to follow him, are by mistake put just *before*; whereas they should be set just *after* this Voyage; and so are not far out of their place. 5. The healing of the Paralytic was truly just upon one entrance of *Christ's* into *Capernaum*; and is here set at *another* of his entrances into the same place.

6. The coming of *Fairus*, &c. if the last be taken away, and what ought to be there restor'd to its place, is in its true Order. But because the discourse at *Levi's* Feast ended without any connection with a following History, and because this Period began thus; *As he was speaking these things to them*: The Compiler by an easy mistake thought it was to follow it; especially when the erroneous placing of *Christ's* answers to those two before, made it impossible to observe any other Order. The next Period, the Mission and Instruction of the twelve Apostles, if the second journey to *Nazareth* were prefix'd, is exactly in its proper place. 7. The Mission of two of *John's* disciples did really succeed the *Election* of the twelve Apostles; and so when that did not appear in this Gospel, was by an easy error put after the account of their *Mission* and Instruction afterward. 8. The plucking the ears of Corn, &c. did really follow an History in which *John's* Disciples were concern'd, and is here made to follow this other History in which his Disciples were concern'd also. The following History of the *Demoniacs*, &c. if this last were taken away, will follow in its due place, and so will the succeeding Discourses and Relations till almost the end of the thirteenth Chapter. 9. Lastly, *Christ's* coming to *Nazareth* a second time, was really after he had been charged with casting out Devils by *Beelzebub*. But whereas that charge was twice laid against him within the compass of these Chapters (once in the last mention'd Period, and besides that in the ninth Chapter) all the mistake here is, that it follows the wrong time of that imputation; which Observations shall suffice for the third thing propos'd, *viz.* the hinting the probable occasions of the mistakes in this part of *St. Matthew's* Gospel.

4. Having proceeded thus far, and shewn that *St. Matthew* originally *did* observe the Order of Time; that his present Copies in the first thirteen Chapters do not do so *now*; and that there are sufficient intimations left, by which we may restore these disorder'd *sections* to their true places; instead of offering any Conjectures how so many of these *sections* came to be so strangely transpos'd, which I once design'd to have attempted,

attempted, I shall now only *first*, make an Observation or two, which may possibly give light in that matter to some future Inquiries; and then *secondly*, I shall say a word or two in order to prevent such Censures as the *strangeness* of this Proposition might otherwise occasion against me. As to the *first*, it will deserve to be observ'd that the present Copies of St. *Matthew* are only a Translation from the *Hebrew*; (in which Language all Antiquity affirm that Gospel was written) and may therefore more probably have been subject to some confusion or disorder, than any of the rest, whose own Copies we still have in the same Language wherein they were originally written by their Authors. Tho' at the same time it must be own'd, that as to the most considerable part, the account of our Savior's *Doctrine* and *Discourses*, St. *Matthew* is more particular than either St. *Mark* or St. *Luke*, who give us yet some History of the same things; and is therefore (notwithstanding the occasional disorder of thirteen Chapters in point of time,) even in that Translation we now have, one of the most valuable, if I may so speak, of all the Evangelists. Nay since it do's not appear that by the disorder we speak of, one single Sentence is lost in his Gospel, but the whole preserv'd intire to us; when we have reduc'd him into his Order again, we may as securely make use of his Testimony in all cases, (wherein its being a Translation do's not hinder) as of the Testimonies of any of the rest of the Evangelists. I would have it observ'd in the second place, and I think it ought to be particularly taken notice of, that this disorder of St. *Matthew* concludes, and the true Order begins to be constantly observ'd at a very remarkable Period, *viz.* The death of St. *John the Baptist*, and the commencing of our Savior's single Ministry thereupon. But what light either or both of these Observations may afford in the present Inquiry, I shall leave to the farther consideration of the Reader. Now as to the *strangeness* of this Assertion, and the imputations which some may be ready to lay upon me for advancing it; I have this to say, that they have less reason to censure my boldness, than that of the best Harmonizers of the Gospel before me. They are forc'd to put some of the Gospels, if not all of them,

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out of their present Order on every occasion, and that in abundance of places where the words themselves plainly forbid them, and imply a Connection with what went before. This they do, and are oblig'd to do continually, or else they could never Harmonize the Evangelists at all, and so they are forc'd on a method which plainly implys the frequent inaccuracy, if not falshood of the Inspir'd Writers themselves. Some of them place the Gospel of St. *Matthew*, for instance, very nearly as I do. And therefore they must imagin that he himself writ in no order, observ'd no method, and us'd the Notes of Time without any great regard or consideration. I place the same Gospel for some Branches of it differently from the order of the present Copies, and contrary to the Notes of Time as they now lie in it. But then I fully believe that St. *Matthew* was an accurate and an inspired Writer. I observe his present Copy to be very exact for the greatest part of it; and his Notes of Time therein very carefully plac'd according to the true Series of the History. I observe that the same Notes of Time occur in the disorder'd part of his Gospel. I withal take notice that in those Chapters we meet with several things that betray themselves, and shew that they are not as they were originally. I find that his Epitomizer St. *Mark*, who agrees with him and St. *Luke* in the rest of his Gospel, disagrees with him here, and has the same Order with St. *Luke*. I consider that of all the Gospels this alone is not the Original, but a Translation; and that by consequence there is a possibility that by some now unknown accident it may have been misplac'd, and put out of order. I observe that this is the only branch of the four Gospels, where we are forc'd to recede from their present Copies in the whole Harmony of the Evangelists; and that if this be allow'd to have originally been plac'd, or intended otherwise, the *Evangelical* will appear the most accurate of all *Histories* in every one of its Writers. And I perceive, lastly, That if these disorder'd sections be taken to pieces, and put together according to the method of the ensuing Harmony, they exactly fit one another, there is not either too much or too little, the Notes of Time are then easy and accurate, and the whole Series is agreeable

agreeable to its own Circumstances, and to the parallel accounts of the other Evangelists. I say I observe all this, and therefore I endeavor to make St. *Matthew* agree with himself; with his own Characters, and Notes of Connection; and with the other Gospels in every thing: tho' thereby the order of part of his present Copy be suppos'd different from that Original one, in which it was, or was intended to have been plac'd by the Inspir'd Writer himself. Now in this case I think I may appeal to any impartial Man, whether the Writers before-mention'd, or I, do most consult the Honor of this Evangelist, and the Veneration due to this Sacred Pen-man; and whether this method deserves any hard Imputations and Censures, while the other is continually approv'd of by all Divines and Commentators.

III. All the four Evangelists do exactly observe the Order of Time thro' their whole Histories.

St. *John* in his Gospel is generally allow'd to observe the Order of Time very exactly, even by those who believe the rest not to have done so. And if we consider that he was an Eye-witness of all himself from the very beginning of *Christ's* Ministry; that he every where notes the several Feasts of the *Jews* at which our Savior was present; the *first Passover*, the *Feast* or *Passover* following, the *fourth Passover* (tho' *Christ* was then in *Galilee*) the *Feast of Tabernacles* following, the *Feast of Dedication*, and the *last Passover*; that withal he in the beginning of his History notes the several *successive days* belonging to the *Acts* recorded, nay there, and in other places, sometimes the very *hours*; and towards the end notes the *sixth day* before the *Passover*, then *just before* the *Passover*, then the *Passover night*, and so the *very hour* of *Christ's* Condemnation, the *morning*, and almost *hour* of his Resurrection, (to omit other such like Observations) He, I say, who considers all this, and how studiously and punctually St. *John* all along avoids repeating what was in the other Gospels, and yet at once *supplies* their Omissions, and *methodizes* their Histories, will see abundant reason to look upon him as the most exact and accurate of all

John ij. 13. and
v. 1. and vj. 4.
and vij. 2. &c.
and x. 22. and
xij. 1.
Chap. j. 29, 35.
43. and ij. 1.
and j. 39. and
iv. 6. Chap. xij.
1. and xij. 1.
and xvij. 1.
and xix. 14.
and xx. 1.

the Evangelists; and to whom the Compilers of Harmonies are principally oblig'd.

That St. *Luke's* Gospel is exactly according to the Order of Time, himself expressly assures us in his Preface, as we have seen above; that whereas several of the Histories of our Savior which he had perus'd, tho' they attempted it, were not able to arrive at a sufficient accuracy therein, himself had obtain'd so full and perfect an account of all things *from the* *Luke j. 1, 2, 3.* *very first*, that he could undertake to write them *in order to Theophilus*. And since, as will appear in the Harmony, there is no sufficient reason from the consideration of the particulars, or comparing them with the rest of the Evangelists, to alter the Series of his Narrations, we can have no reason to doubt of the exact *Method*, as well as *Truth*, of his Gospel.

That St. *Mark's* Gospel is also exactly according to the Order of Time, is evident because St. *Luke's* has been prov'd to be so, with whom St. *Mark* every where agrees in the Series of his History, as will appear in the Harmony.

That St. *Matthew's* Gospel, as to the greatest part of it, is exactly according to the Order of Time, is plain not only by the many express *Notes of Time* in his History: but also by its agreement with the order of St. *Luke's* and St. *Mark's* Gospels. And since that part of St. *Matthew's* Gospel which is at present out of order, has been prov'd to have originally been otherwise, and that the methodical Disposition thereof in this Harmony, is according to the order design'd by St. *Matthew* at first, to which it is now only *restor'd*: it ought to be allow'd that St. *Matthew*, as he was an Eye-witness, and very *able*, so he was himself really *willing* and *careful* to observe the Order of Time, as well as the rest of the Evangelists. *Prop. 2.*

Coroll. 1. Hence we see how much those Harmonizers disparage the Accuracy and Care of these Sacred Historians, who transpose and change the order of their Narrations, according to their own Fancies or Conjectures upon every occasion: and this notwithstanding they allow their present Method to have been every where the Original one design'd by the Inspir'd Writers themselves;

selves; and notwithstanding they thereby generally contradict the most express Notations of the Order of Time every where contain'd in them.

Coroll. 2. Hence we also see how little reason there is so to accommodate the Histories of the four Evangelists to any one of them, as to imply the most unaccountable Confusion and Disorder in all the rest. I am apt to think it will at last appear, that all the Confusions and Disorders in the Harmonies of the Evangelists have been the effects of mere Human Error and Mistake; and are not to be ascrib'd to the Sacred Writers themselves, who were under the Conduct of Divine Inspiration.

IV. St. Matthew, St. Mark and St. Luke, who, by the Testimony of the Ancients, and the universal consent of all Interpreters, wrote their Gospels during the continuance of the Jewish Commonwealth, use the Jewish Accounts in their Gospels, and so reckon the hours from Sun-setting and Sun-rising, the beginnings of the Jewish Night and Day. See Lev. xxlij. 32.

This is universally allow'd by all Expositors; and by the extraordinary darkness at our Savior's Passion from Noon till three a Clock, which is call'd the space from the sixth to the ninth hour by all three of them, is demonstrated beyond contradiction. Matt. xxvij. 45.
Mar. xv. 33.
Luk. xxij. 44.

V. St. John, who, by the Testimony of the Ancients, and universal Consent of Interpreters, wrote his Gospel long after the Destruction of Jerusalem, and the Period of the Jewish Polity; and that at Ephesus, a place far remote from Judea, and under the Roman Government; uses the Roman or Julian beginning of the Day in his Gospel, (the same which we use at present,) and reckons his hours from Midnight and Noon. Vid. Consuetudo de Die Natali. c. 23.

This easy and natural *Hypothesis* has been scarce taken notice of hitherto by Interpreters. But as it is no more than a natural consequence of that *Postulatum* I laid down at first, as *Postul. 3. prius.* most unquestionably reasonable, viz. *That every Writer is to be suppos'd to use the Stile, Year and Computation of the Age and Nation in which he lives:* So there is one certain and undeniable instance of it in St. John himself, as an indication of his Reckoning so in other cases. For when our Savior about nine or ten a Clock at Night, on the Day of his Resurrection, or about the third or fourth hour of the Jews second Day of the Week, appeared to his Disciples, he expressly calls it still the *first day of the week.* The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, *Peace be unto you.* Thus also in the very first Chapter of this Gospel two of the Baptist's Disciples are said to abide with Christ a considerable part of a day after the tenth hour, or ten a Clock; and after the same time of the day Andrew seeks and finds his Brother Simon, and brings him to our Savior. This is the more particularly to be observ'd, because our Translation gives the Text a turn quite different from the Original; which runs thus, *They abode with him that day.* But or now it was ten a clock, or the tenth hour. And the same Observation holds true in the rest of his Gospel, as will appear in the Harmony.

Coroll. 1. Hence the perplexing difficulty concerning the times of our Savior's Condemnation and Crucifixion in St. John and St. Mark, which has hitherto been insuperable, vanishes of its own accord. St. John says, just before the Condemnation by Pilate, *It was the preparation of the Passover, and about the sixth hour.* St. Mark at the distance of some three hours afterwards, says, *It was the third hour, and they crucify'd him.* For the Roman sixth hour, or six a clock in the morning, was about three hours before the Jewish third hour, or nine a clock in the morning.

Coroll. 2. Hence it appears that the time of our Savior's discourse with the Woman of Samaria, was in the long days or Summer

Summer time, and not in the short days or Winter time; as is commonly suppos'd. For after the sixth hour, or six a clock in Joh. iv. 6, &c. the Evening, there is the History of at least an hour or two's time before it was dark. And this Observation is very agreeable to two other Circumstances at the same time, I mean our Savior's V. 6, and 7. thirst and weariness: which are much more agreeable to the Evening of a Summer's than the Noon of a Winter's day; and therefore do still farther strengthen the present Corollary.

Scholium. We must here observe one passage after our Savior's Discourse with the Woman of *Samaria*, which has generally pass'd for a proof that this Discourse was about four months before the Passover, or the beginning of Harvest. Say *Joh. iv. 36, 36.* not ye, (says he to his Disciples,) there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes and look on the fields, for they are white already to Harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth, and he that reapeth may rejoice together. Now in order to understand this parabolic Discourse, we must remember that the occasion was this. Our Savior had been talking with the Woman of *Samaria*, and informing her that himself was the *Messias*. She upon this runs into the City of *Sychar*, and tells the People that she had found the *Messias*, and knew him by his Omniscience, in that he had *V. 29.* told her all that ever she did. Upon this a Croud of the Citizens came out to see him, and discourse with him; being by the Woman's Testimony well dispos'd to believe in him already. As this Multitude was in sight, our Savior takes occasion to observe to his Disciples, That whereas the *Jews* See *Lightsfoot's* Hor. Heb. and Le Clerk Not. in Loc. reckon'd no less than four months from Seed-time to Harvest; he had but just now sow'd the good Seed, and preached the word to the Woman of *Samaria*, and behold what a brave Harvest just ready for the Sickle appear'd in view? So that sowing and reaping immediately succeeded one another; and therefore afforded him an extraordinary transport of Joy on such an extraordinary occasion. Now if this Paraphrase be allow'd, we have here not the least hint of the time of the year when this was spoken, but only an allusion to a known *Jewish* Proverb of the usual distance between Seed-

time and Harvest: which was equally true, and equally to be made use of in Summer as in Winter, and therefore is no prejudice to the foregoing *Corollary*, or the *Proposition* whereon it depends.

2 VI. The resemblance there is between several Discourses and Miracles of our Savior in the several Gospels, which the Order of the Evangelical History places at different times, is no sufficient reason for the superseding such Order, and supposing them to be the very same Discourses and Miracles.

This Proposition, which is of so great consequence to the Harmony of the Evangelists, and on the truth of which the present order of the Histories in my Harmony do's very much depend, is prov'd by the following Observations. 1. The peculiar *quality* of our Savior's Person makes it reasonable to expect *like* Discourses and Miracles upon *like* occasions. 2. This resemblance is much the same between several Discourses and Actions which in the *same* Evangelists are allow'd to be different, and those others which in *different* Evangelists are suppos'd to be the same. 3. This resemblance is also much the same in such Histories in several Evangelists where the *great distance* of Place and Time *demonstrate* their distinctions; as in those which a less distance inclines Men to *suspect* to be the very same. 4. The Circumstances Precedent, Concomitant and Consequent to those several Histories which the order of the Evangelists shews to be distinct from one another, are much *more different* in the several Gospels, than the like Circumstances of those parallel Histories, which the Order of the Evangelists prove to be the *very same*.

1. The peculiar Circumstances of our Savior's Person make it reasonable to expect *like* Discourses and Miracles upon *like* occasions. So great is the mutability of the Opinions, and so imperfect the Judgment and Memory of mere Men, that we cannot expect that they should always continue of the same mind, or always act in the same manner, be the occasions

casions never so much the same, at one time and another; or let those occasions never so much require the same Discourses or Behavior. But the case is quite otherwise in the Person of our Savior; he in his *Divine Wisdom* knew always what was *best* and *fittest* to be said or done upon every opportunity; and accordingly where the *same* occasions offer'd themselves, us'd the *best* and *fittest*, that is generally the *same* Conduct and Management, both as to his Words and Actions. So that 'tis not strange if sometimes we find a greater likeness or resemblance between some Discourses and Actions of our Savior at different times, than we should expect in any other cases of such a nature.

2. This resemblance is much the same between several Discourses and Actions, which *because they are found in the same* Evangelists, are all allow'd to be *different*; and between those others, which *because we meet with them in different* Evangelists, are suppos'd to be the *same*. Thus it appears that our Savior gave almost the very same Instructions to the twelve Apostles, and to the seventy Disciples at their several Missions; the one recorded by St. *Matthew*, the other by St. *Luke*, as the likeness of the occasions did require. Now these large Instructions being in two Gospels, have been by many refer'd to the same time, by reason of their similitude. But when we consider that St. *Luke*, who gives us the *larger* account of the Instruction of the 70, do's give us also a *short* account of the Instruction of the twelve; and that thereby they appear to have been two several Instructions; and that also very like to each other: we shall see reason in other cases as well as this, to believe that some Discourses of our Savior, tho' at different times, might yet have a great resemblance to one another. Let us compare St. *Luke's* words on the several occasions afore-mention'd. When the Apostles were sent forth, some of his Instructions are, *He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of the city shake off the very dust from your feet for a testimony against them.* When

Matt. x.
Luk. x.

Luk. ix. 1-6.

Luk. ix. 3, 4, 5.

- When the LXX were sent forth, some of his Instructions are,
- Luk. x. 4^s. 7. *Carry neither purse, nor scrip, nor shoes. And into whatsoever house ye enter,--In the same house remain--eating and drinking such things as they give. Go not from house to house. Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city which cleaveth on us we do wipe off against you. Which Injunctions are as like to each other as almost any of those which are thereupon presum'd to be the very same: whereas these being in the same Gospel, as well as upon different occasions; they must by all be own'd to be really different from one another. Thus also the same charge of casting out Devils by *Beelzebub*, was more than once brought against our Savior; which yet had they been all in different Gospels would have pass'd currently for the same story, and been looked upon as coincident, and done at the same time. Whereas two of the three accounts occurring in the same Gospel of St. *Matthew*, do certainly shew that the Asperision was cast upon him two several times. Which also makes it reasonable not to attempt any change in the order of St. *Luke*, when we find in his Gospel that long after both these Imputations, a third of the same kind was laid upon him, and answer'd by him after the same manner as the former, The words in St. *Matthew* the first time are. *Then was brought unto him one possessed with a Devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw. And the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out Devils but by Beelzebub the prince of the Devils. To which Christ answers at large in the following Verses. His words the second time are, As they went out they brought to him a dumb man possessed with a Devil. And when the Devil was cast out, the dumb spake, and the multitude marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out the Devils thro' the prince of the Devils. Where the Occasion, the Matter, and the Words are so near of kin to the former, that had they been in two several Gospels, it would have certainly been presum'd that it was all one and the same History, tho'**
- Luk. xj. 14.
Ec.
- Matt. xij. 22,
23, 24.
- Chap. ix. 32, 33,
34.
- 'tis

'tis now evident they were intirely different. Thus more-
 over *Christ* fed the Multitudes in the Wilderness with a few
 Loaves and Fishes; and that where the numbers were pretty equal;
 a little before a Voyage to *Galilee*, at two several times not
 far distant from each other: which Miracles had they not
 been recorded by the same Evangelists, and by many other
 certain ways distinguish'd, would undoubtedly have pass'd for
 one and the same History. Thus also our Savior in the same
 Gospel of St. *Luke*, denounces woes to the *Scribes* and *Pha-*
risees at two different times; which had they been in two dif-
 ferent Gospels, would readily have been look'd on as done at
 the very same time. Some of the words at the former time
 are these, *Wo unto you Pharisees, for ye love the uppermost*
seats in the synagogues, and greetings in the markets. At the
 latter, *Beware of the Scribes which—love greetings in the*
markets, and the highest seats in the synagogues, and the chief
rooms at Feasts.

Thus also our Savior in one and the same Gospel, several
 times foretold his own Death, and Resurrection the third
 day; either directly, or by giving the sign of the Prophet
Jonas. Thus also he more than once caution'd his Disciples
 against *Pride* and *Ambition*, and that in the same Gospels. But it
 would be too long to quote every instance of this nature at
 large. Those already mention'd are, I think, sufficient to es-
 tablish the present Observation.

2. This resemblance is also much the same in such Histo-
 ries in several Evangelists, where the great distance of place
 and time demonstrate their distinction, as in those which a less
 distance inclines Men to suspect to be the very same. Thus
 our Savior drove the Buyers and Sellers out of the Temple
 at his first, and at his last Passover; where the interval of se-
 veral years is so great a distinction as cannot be gotten over.
 Otherwise, since St. *John* relates the former, and not the lat-
 ter, and the rest relate the latter, and not the former, the
 seeming Similitude would certainly have been with many a
 prevailing Argument for the reducing them to the same time.
 Thus also our Savior caution'd his Disciples when they pray-
 ed to forgive others their Offences twice, in almost the same

Matt. xiv.
 Mar. vj.
 Luk. ix.
 Joh. vj.
 Matt. xv.
 Mar. viij.
 Matt. xvj. 9-10.
 Mar. viij. 19,
 20.

Luk. xj. 43.
 Chap. xx. 46.

Matt. ix. 15.
 and xij. 40.
 and xvj. 21.
 and xvij. 12,
 22, 23. and xx.
 18. &c. and
 xxj. 38. 39.
 6 Matt. xvij.
 Mar. ix.
 Luk. ix. and xij.
 Matt. xx.
 Mar. x.
 Luk. xvij.

Joh. ij.
 Matt. xxj.
 Mar. xj.
 Luk. xix.

words; tho' at the distance of almost two years: once in the Sermon by the Mount; and again in the Passover week, just before his Death. St. *Matthew's* words at the former time are, *If ye forgive men their trespasses, your heavenly father will also forgive you: But if ye forgive not men their trespasses, neither will your father forgive your trespasses.* St. *Mar. xj. 25, 26.* *Mark's* words at the latter time are, *When ye stand praying forgive; that your father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your father which is in heaven forgive you your trespasses.*

Luk. v.

Joh. xxj.

Thus also our Savior procur'd *Simon Peter*, and his Associates, a mighty draught of Fishes, in the Sea of *Galilee*, after they had toil'd all night to no purpose, at *two several times*, and the interval of between *two and three years*; the one long *before*, the other a little *after* his Resurrection. Where the certain distance of Time is so evident, that the great similitude of the other Circumstances has never induced any body to believe them the same; which otherwise it would easily have done.

Luk. vii. 36.

Ec. Matt. xxvj.

Mar. xiv.

Joh. xij.

Thus also our Savior was Anointed in the House of one whose name was *Simon*, at a Feast or Supper, by a Woman, with Ointment out of an *Alabaster Box*, and his feet wiped with her hairs; in St. *Luke's* Gospel. And such another Anointing we find in every one of the other Evangelists. Yet because this Anointing in St. *Luke* was in *Galilee*, a year and a half before the last Passover; and the other Anointings were in *Bethany*, near *Jerusalem*, within a few days of it: This great distance in Time, and Place, taken with the other disagreeing Circumstances, have persuaded most Commentators, as they well might, that this was a quite different History from the others. Tho' on some accounts, it appear'd so like them, that the great *Grotius* himself was impos'd upon and induc'd to believe them the very same. Such fatal mistakes are Men liable to, when they indulge themselves in the liberty of changing the settled Order of the Evangelists on every occasion.

4. The

4. The Circumstances Preceding, Concomitant, and Consequent to those resembling Histories, which the *Order of Time* implies to be *different*, are much more diverse and repugnant, than of those which by the same order appear to be truly *parallel* to one another. I shall here take it for granted, that if none of the *certainly parallel* Histories in the Gospels be so different and repugnant as those about which the dispute is; 'tis highly absurd to suppose these latter to be *parallel*: when thereby not only the order of the Evangelists is superseded, and laid aside without Reason; but Doubts and Perplexities in the adjusting the Circumstances of the Histories are rais'd upon little and trifling Occasions. Now in this case, I do not fear to refer my self to the Reader, and to give him leave to choose any of those Histories which I have made to be several and distinct, and which have commonly been taken for the *same* by others; and if upon a comparison with other undoubtedly *parallel* Histories, he do not find more diversity of Circumstances in those different ones, than in any of those which are known to be *parallel*, I will freely acknowledg my mistake, and be willing to transpose the order of the Evangelists. For instance, the Account of the Miracle whereby the Multitudes were fed with Loaves a little before the Passover, is a long one, and the only one that is related by all the four Evangelists. So that in this case, we might expect as many apparent difficulties in the Circumstances in one or other of the Evangelists compar'd together, as in any other. Yet there do not appear any considerable difficulties in it. But then on the other side, the Calling of *Andrew, Peter, James and John*, in St. *Matthew* and St. *Mark*, (who perfectly agree in Time and Circumstances, and so without doubt, mean the same History) is generally suppos'd to be the same with their Call in St. *Luke*, tho' I have plac'd them different in the Harmony, as the Series of St. *Luke's* Gospel did require. Now in this case, I appeal to the Reader of the two Histories, whether at the first view he do's not find *ten times more* Difficulties and Repugnancies in these *short* accounts of a *few verses*, than in those *large* Narrations of the fore-mention'd Miracle in all the Evangelists. Or if this

Matt. xiv.
Mar. vj.
Luk. ix.
Joh. vj.

Matt. iv.
Mar. j.
Luk. v.

Comparison be too tedious, let but the Reader only consider the *exact* Agreement of St. *Matthew* and St. *Mark*, in the case before us, whose *Order* shews theirs to be the *same* History, and the obvious and *manifest* disagreements of St. *Luke*, whose *Order* shews his to be *another*; and he will not need a more sensible Instance of the truth of the present Observation; of which we may find more examples in the following *Corollaries*.

Joh. j. 32, 33.
34.

Matt. iij. 14.
16, 17.

Mat. 7.

Coroll. 1. *That Descent of the Holy Ghost on our Savior, which was the Token of his being the true Messias, to John the Baptist, was wholly different from, and happen'd before the Descent of the Holy Ghost at our Savior's Baptism. The Baptist says thus. I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the son of God. Yet when Jesus came to him to be Baptized, John forbad him, saying, I have need to be baptiz'd of thee, and comest thou to me? Words that imply not only his knowledge who he was, but that he also Baptiz'd as well as himself. Yet after this Baptism was over, and not before, Jesus went up straightway out of the water, and lo the heavens were opened unto him: and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleas'd. This Descent of the Holy Ghost after Christ's Baptism is, I think, almost universally suppos'd to be the same which John the Baptist waited for, as the Divine Characteristic of the Messias, and before which Descent he did not at all know him from the rest of the People; whence it is become a great difficulty how before this Baptism John should be so well acquainted with him, as the words above-mention'd do imply. Now that this Descent is intirely different from, and long after that Signal to the Baptist, the following Arguments will evince. 1. It will appear hereafter, that not only this particular History, but all that is related in the first four Chapters*
of

of St. John, was long before the Baptism of our Savior; and so this Signal to St. John the Baptist could not relate to a Descent of the Holy Ghost that came to pass so long afterward. 2. St. John never relates one single History which he found recorded by the other Evangelists before the Passion of our Savior (excepting the Miracle of the feeding 5000 in the Wilderness for some peculiar Reasons.) So that we have no grounds to suppose him here to recede from his constant Method, when we only bring our selves into a needless perplexity thereby. 3. St. John's signal was the Descent and Mansion of the Holy Ghost. That Miracle at Christ's Baptism was the Descent only, with a Voice from Heaven. And our Savior going immediately into the Wilderness upon this latter Descent afforded no time for the Mansion, or permanent continuance of the signal, which was but necessary in this case. 4. Nay, indeed there is no evidence that the Baptist either saw or heard any thing of that Appearance or Voice at Christ's Baptism: and so this difficulty has been wholly occasioned by the bare Conjectures of Expositors, without any real foundation in the Texts themselves. The words in all the Evangelists are these. Jesus when he was baptized went up straitway out of the water: and lo the heavens were opened unto him; and he saw the spirit of God descending, &c. says St. Matthew: Jesus came — and was baptized of John in Jordan: Mar. j. 9. 10. and straitway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him, &c. says St. Mark. It came to pass that Jesus being baptized, and praying, the heaven was opened; and the Holy Ghost descended in a bodily shape like a dove upon him, &c. says St. Luke in his History of our Savior's Baptism. And since we now find that John the Baptist had long before seen that signal which he expected; we easily perceive there was no occasion for its being renew'd to him at our Lord's Baptism; or at least no occasion that it should be particularly recorded in the Sacred History.

Coroll. 2. The Calling of Peter, Andrew, James and John, recorded by St. Matthew and St. Mark, was different from, and was before the Calling of the same Persons recorded by St. Luke. Before I come to shew the difference of these two

Joh. j.

Chap. ij. 2, 12,
17. and iij. 22.
and iv. 2.

Matt. iv. 18.

Mar. j. 16.

Luk. v. 1.

Matt. iv. 18.

Mar. j. 16.

Historics, I must premise somewhat of the nature of the several Callings of the same persons in the History of our Savior; which, I think ought to be thus conceiv'd: When our Savior began his more private Ministry, a little after the first Preaching of John the Baptist, he called Andrew, and another [St. John 'tis probable] and soon after Peter, and Philip, and Nathanael for his Followers, or Attendants. And since we find our Savior still follow'd by Disciples after this (tho' long before his public Preaching in Galilee) nay, and Baptizing by them in Judea also, we have no reason to imagin them to be other than those before-mention'd. These five therefore attended on him constantly, till his retreat from them to his own Baptism: after which, his long absence in the Wilderness during his Temptation, had occasion'd them to return to their former Abodes and Employments. Now after the Temptations were over, and John the Baptist was cast into Prison, our Savior begins his public Preaching in Galilee; finds some of his old Disciples; calls them to attend on him a while, that they might be witnesses of the Cure of Peter's Wife's Mother, and of the healing of the Multitudes the same Evening: and so might be in a better readiness afterward to forsake all, and follow him (which he had not yet requir'd of them) upon their next Call into his service. After this he preaches and casts out Devils all over Galilee: upon his return to the Sea of Galilee, he calls these Disciples to forsake all and follow him intirely; which they do accordingly, and continue with him for ever afterwards. Which being premis'd, I now come to prove the Call mention'd by St. Matthew and St. Mark, to be different from, and to have been before the Call mention'd by St. Luke in his Gospel. The Reasons are, 1. The Call mention'd by St. Matthew and St. Mark, was when our Savior was walking by the sea of Galilee; without the least sign of any company about him. That mention'd by St. Luke, was indeed near the the same place, when our Savior stood by the lake of Gennefareth; but then it was where the Croud pressed upon him to hear the word of God. 2. At the former Call Simon and Andrew were casting a net into the sea: James and John were in their ship with their father Zebedee mending their

their nets. *At the latter both the Ships were by the lake; but* Luk. v. 2. *the Fishermen were gone out of them, and were washing their nets.* 3. *At the former Call, not the least footstep of our Savior's going into Simon's Ship, or of the launching forth of the same, much less of a Sermon preach'd out of it, as it was at the latter.* 4. *No more is there at the former any footstep of our Savior's procuring a mighty draught of Fishes; which is particularly related* V. 4. &c. *at the latter.* 5. *At the former our Savior promises for the future that he would afterward make them fishers of men. But at the latter he assures them that from that very time they should catch men.* 6. *At the former Call they only left their ships, and Zebedee with the servants, and followed him, for the present. At the latter they left all and followed him intirely. Which great and manifest difference of all the Circumstances sufficiently proves the Calls to be different also.*

Coroll. 3. *The Lord's Prayer was twice given to the Disciples: once in the Sermon by the Mount, recorded by St. Matthew: and again, as a Form for his Disciples in the same manner as the Baptist had given one to his, recorded by St. Luke. The Lord's Prayer is deliver'd by both the Evangelists in words so very nearly the same; that notwithstanding the Interval of about a year and a half, some are inclinable to believe it was but once given to the Disciples. But to waive here the Argument from the space between, the following Reasons prove it to have been twice given.* 1. *The Occasions are intirely different. The Lord's Prayer in St. Matthew, comes in most pertinently among the large Rules our Savior was giving for the right performance of that Duty, and to prevent that vain affectation of long and often repeated Petitions, which the Heathens thought so prevalent with the Deity. The same Prayer in St. Luke was occasion'd by the desire of one of his Disciples, after Christ had just been at Prayer, to have a Form of Prayer proper for a Christian: Master, teach us to pray, as John also taught his disciples. Upon which our Savior repeats that Prayer he had formerly given them.* 2. *This Prayer in St. Matthew is with the addition of the Doxology; For thine is the kingdom, the power, and the glory for ever. Amen. But St. Luke wholly omits it.* 3. *The discourse immediately succeeding in St. Matthew, is the reinforcing one of the Petitions, Forgive us our trespasses, as we forgive them that trespass against* Matt. vj. 5. &c. Luk. xj. 1. Matt. vj. 13. Luk. xiv. 15.

us, by shewing the necessity of our forgiving others, if we hope to be forgiven our selves. That immediately succeeding in St. Luke, is of the great force of Importunity and Earnestness in our Prayers to God, by a Parable concerning its like efficacy among Men. So that this evident difference in the Time, Doxology, Occasion, and following Circumstances of this Prayer given us by our Savior, ought to satisfy us that it was really twice repeated by him.

Coroll. 4. The anointing of our Savior by a Woman in St. John, is wholly different from his anointing in St. Matthew and St. Mark. Before I come to prove this Proposition, I must premise that I take it for granted, that the other anointing mention'd by St. Luke, is wholly different from them all. And truly, unless the anointing of the feet of Guests was wholly unusual among the Jews; (as it certainly was not) or that there were but one or two of the name of Simon; (whereas it was one of the commonest names among them,) I can hardly imagin that an History so wholly different in Time, Place, and almost all the Circumstances before, at, and after it, should ever be taken for the same with any of those above-mention'd. Indeed if I could believe this, I should never pretend to compose any manner of Harmony of the Gospels, there being then nothing less than Order and Harmony among them. That anointing therefore being suppos'd to be past long before, I am to prove that this next mention'd in St. John, is wholly different from that in St. Matthew, and St. Mark's Gospel. And here it must be confess'd that the Time and Place, agreeing so nearly, both anointings being a few days before the Passover, and in Bethany; that the price of the Ointment being the very same, 300 pence, and that at both times the Woman being reprov'd by others, and vindicated by our Savior; these are Circumstances so like, that there is a great deal of colour for supposing them to be the very same Histories. But notwithstanding this, it will plainly appear that they were intirely different, by the following considerations. 1. St. John's History was on the sixth day, and the other on the second before the Passover. St. John's words are, Then Jesus six days before the Passover came to Bethany.— There they made him a supper, &c. And afterward: On the next day much people—took branches of palm-trees, &c. So that 'tis unquestionable that this was on the Sabbath at Night, just before the Triumphal Entrance into Jerusalem on the Sunday following

Luk. xj. 5, &c.

Luk. vij. 37.

Joh. xij. 1, 2.
W. 12, 13.

ing. *St. Matthew's words are, Jesus—said unto his disciples, Matt. xxvj. 2, 6.*
 Ye know that after (or within) two days is the feast of the
 passover—but when Jesus was in Bethany, &c. *So also St.*
Mark. After (or within) two days was the feast of the pass- Mar. xiv. 1, 3.
over.—And being in Bethany, &c. 2. St. John's History
was in the house of Martha, the sister of Lazarus, and the o-
ther in the house of Simon the Leper. St. John's words are,
Jesus—came to Bethany, where Lazarus was which had been Joh. xij. 1, 2, 3.
dead, whom he raised from the dead: there they made him
a supper; and Martha served: but Lazarus was one of them
that sat at the table with him. Then took Mary a pound of
spiknard, &c. St. Matthew says, Now when Jesus was in Matt. xxvj. 6, 7.
Bethany, in the house of Simon the leper, there came unto
him a woman, &c. And almost the very same words are in
St. Mark also. 3. That anointing in St. John was only of ci- Joh. xij. 3.
vility and respect, and so was only of the Feet; according to the
Custom of the Countrey, and the like History in St. Luke for-
merly. But the other was of the Head, and thence of the whole Matt. xxvj. 7,
Body, in the nature of a Funeral Preparation; as 'tis easy to 12.
observe in the several Histories. 4. At the anointing in St. John, Mar. xiv. 3, 8.
no body but so covetous a Person as Judas complain'd of the wast of the Joh. xij. 4, 5.
Ointment. But at the other, the Disciples in general, or several of Matt. xxvj. 8.
them, complain'd of it, as being much more profuse than the o- Mar. xiv. 4.
ther. And indeed, if the Harmony be strictly examin'd, Judas seems Matt. xxvj. 1, 14.
to have been absent about his Bargain for betraying our Savior Mar. xiv. 1, 10.
at the very time of this second anointing; and so could not possi-
bly, be one of those who murmur'd at it; tho' at the former Feast
he was certainly there. 5. The different Vindications and Apolo-
gies which our Savior made for the Woman, will shew the occa-
sions were different. At the former anointing in St. John, our
Savior desires Judas not to exclaim against her, as if she had spent
abundance of Ointment on a Ceremony: Against the day of Joh. xij. 7.
my preparation for my funeral hath she kept it. "She has Vid. Lightfoot.
"spent but a little of it now: she has reserv'd the main part of
"it for a fitter time, the day before my delivery to the Jews.
At the latter anointing in St. Matthew and St. Mark, 'tis quite
otherwise. In that she hath poured this Ointment on my bo- Matt. xxvj. 12.
dy, she did it for the preparation for my funeral: says the

R

former

Mar. xiv. 8. former Evangelist. And the latter more expressly, She hath done what she could: she is come afore-hand to anoint my body for the preparation to my funeral. *Ὁ ἄγιος αὐτῆς ἰναιῶτος: ἀρεταῖς ἀνέλεται* *μυελῶν μὲν τὸ σῶμα αὐτῆς τὸ ἐλπίσιν αὐτῆς.* Which words will bear this Paraphrase. 'Because she sees no prospect of an opportunity of 'Embalming my Body hereafter, she prevents her Intentions as well as she can, by anointing my Body thus before-hand, instead of it. So that indeed the different answers of our Savior are a full Solution of all the Difficulties in this matter. For since he foretold this latter anointing of his whole Body, to be done two days before the Passover, when the same person with the same Box of Ointment anointed his Feet six days before it: there can no difficulty remain about these different Anointings; and 'twill be no wonder that in the same Town, within a few days, he should be anointed with Ointment of the very same value also, as we before observ'd in the similitude of these two Histories.

Coroll. 5. 'Tis probable that our Savior cast the Traders out of the Temple twice in the week before his Passion. The former time on the day of his Triumphal Entry into Jerusalem, when he cast them out of the Court of the Jews: and the latter time the next day, when he cast them out of the Court of the Gentiles. 'Tis evident that St. Matthew, St. Mark, and St. Luke, have each of them an account of our Savior's driving the Traders out of the Temple a little before his death. 'Tis also evident that the natural Series of St. Matthew and St. Luke inclines one to think their relations refer to the day of the Triumphal Entry; and that the express words of St. Mark assure us that his relation belongs to the day following. Upon the whole, therefore, I think 'tis reasonable to suppose that the two former relate our Savior's casting out the Traders out of the inner Court of the Temple, which alone the Jews look'd upon to be Holy. And that St. Mark relates what happen'd the day following, viz. That since the Traders durst not any longer expose their Wares in the inner Court, they had retir'd to the outer, the Court of the Gentiles, and there thought themselves secure, and hop'd to be undisturb'd. But that when our Savior came into the Temple the next day, and saw them at their old Trades in this Court, he drove them thence also. And this Conjecture seems to me not improbable, for

for the Reasons following. 1. St. Mark mentions our Savior's going into the Temple the day before, as well as the other Evangelists: nay, and hints to us somewhat that agrees very well with the driving of the Traders out of it also. For he assures us that He looked round about upon all things in the Temple before he went out of it that Evening. Which nice Observation of the Circumstances there, and so of the Merchandizes expos'd to sale, can hardly be consistent with his wholly letting them alone till the next day, but fairly implys that he look'd so particularly on the Traders as to discourage their ungodly Practices in that Sacred Place. 2. The severity and exactness of our Savior in St. Mark is more observable than in the other Gospels. For here he would not suffer any one so much as to carry a vessel thro' the Temple. Of which we have not a syllable in the other Gospels. 3. What is chiefly considerable, is the difference of our Savior's words in St. Matthew and St. Luke, from those in St. Mark: the former most properly relating to the Jewish, and the latter to the Gentile Court of the Temple. In the former case 'tis only said, My house shall be called an house of prayer; for the Jews suppose: In the latter 'tis My house shall be called an house of prayer, *ἡ οἰκὸς προσευχῆς*. To all Nations, of the Gentiles also. Mar. xj. 11. V. 16. V. 17.

VII. The former part of St. John's Gospel till the sixth Chapter, belongs to the History of the beginning of our Savior's more private Ministry before the commencing of his public Preaching in Galilee.

This will appear evident from the account we have of the occasion of St. John's writing his Gospel, after the others were publish'd, in Eusebius; whose words, because they are very remarkable, and of great use (tho' little regarded) in Harmonizing the Evangelists, I shall Translate at large. 'They say that St. John who had all along Preach'd the Gospel by word of mouth, was at last induc'd to write for the following reason' When the Gospels of St. Matthew, St. Mark, and

- 'St. *Luke* had been publish'd to the World; and so came to
 'be perus'd by St. *John*; it is related that he approv'd of
 'them himself, and confirm'd the truth of their Histories by
 'his own Testimony and Authority; but own'd that they were
 'defective as to the Acts of our Savior towards the *beginning*
 'of his Ministry. And certainly the Observation is very
 'true. For the three former Evangelists, as is evident, only
 'give us an account of the Acts of our Savior after the Im-
 'prisonment of *John the Baptist*, during that single year of
 'his Ministry, [as many of the Ancients by mistake suppos'd;
 'and among them *Eusebius*] and plainly enough tell us the
 'limits of their Histories in the beginning of their Gospels.
 'St. *Matthew* in the first place, after the 40 days Fast, and
 'the succeeding Temptations are over, informs us of the com-
 'mencing of his account of our Savior's Ministry in these
 'words. *Now when Jesus had heard that John was cast in-*
 'to prison, he departed into Galilee. The same says St. *Mark*:
 'Now after that John was put in prison, Jesus came into Ga-
 'lilee. And St. *Luke* also, before he begins the account of
 'our Savior's Ministry, gives us the same date of it in these
 'words. *Herod added yet this above all that he shut up John*
 'in prison. For these Reasons, 'tis related that St. *John* was de-
 'sired by his Friends to supply what was wanting in the rest;
 'and to give an account of that space of time, and those Acts
 'of our Savior which were before the Imprisonment of the
 '*Baptist*; and so had been omitted by the former Evangelists.
 'Which desire he accordingly comply'd withal. And they
 'say farther, That there are plain footsteps of such a proce-
 'dure and design in his Gospel it self. For in the first place,
 'he says, *This beginning of miracles Jesus did*. Besides, in the
 'Series of his Gospel he takes notice of *John the Baptist*, e-
 'ven then baptizing in *Enon near to Salim*. And what is
 'particularly remarkable, he in express words adds, *For John*
 '*was not yet cast into prison*. We must therefore conclude
 'that St. *John* particularly intended an account of the Acts
 'of our Savior before, and the rest after the Imprisonment of
 '*John the Baptist*: which consideration will clear the Evan-
 'gelists from seeming to disagree with each other; of which
 'there

Matt. iv. 12.

Mar. j. 14.

Luk. iij. 20.

Joh. ij. 11.

Chap. iij. 23.

v. 24.

'there can be no pretence while it is remembred that the Gospel of St. *John* records the Acts of the former, and the other Gospels of the latter part of his Ministry among † us. By which we find that a considerable part of St. *John*'s Gospel relates to that part of our Savior's Ministry, which preceded the Imprisonment of *John* the Baptist. And since we have no evidence that any History in St. *John* before that of the miraculous Feeding 5000 in the Desert, (which *Joh. vj.* occurs in all the Evangelists) was after *Christ*'s public Preaching in *Galilee*, upon the Imprisonment of *John* the Baptist; we have just reason to look upon that as the first occurrence in St. *John*'s Gospel that happen'd after the said public Preaching of our Savior, and consequently that all the foregoing parts of this Gospel, *i. e.* the five first Chapters of it do relate to the

† Ἰωάννην φασὶ τὸ πάντα χρόνον ἀγροῖον καὶ κρημνῶν κρηόμενον. τίλθ' ἐπὶ τὴν γραφὴν ἰδὼν τοιαύτης δι' αὐτοῦ αἰτίας. Τῶν ὁσωναγραφέντων χρόνῳ εἰς πάντας ἤδη καὶ εἰς αὐτὸν ἀπεδοκίμασαν, λαοδίκας μὲν φασίν, ἀλόγιαν αὐτοῦ ἐπισημασμένους. Μόνη δὲ ἄρα λείπει τῇ γραφῇ τὴν περὶ τὸ ἐν σπλάγχνοις καὶ κατ' ὄρατον τοῦ κρηόμενου κατὰ τοῦ Χριστοῦ πρῶτον ἀνέστη. καὶ ἀληθῆς καὶ ὁ λόγος. Τὰς ἄλλας χρόνους τοῦ εὐαγγελιστοῦ συνιδὼν πέρι, μόνον τὸ μιστὸν τὸ ἐν τῷ δισμασμένῳ Ἰωάννῃ τοῦ βαπτιστοῦ καθύπερθε ἐφ' ἵνα ἐν αὐτῷ πρῶτον τὸ ἰσχυρὸν συζητησάμενος, αὐτοῦ τὸν ἐπιστημονικὸν κατ' ὄρατον τὸ αὐτῷ ἰσχυρῶς. μετὰ χρόνῳ τὴν παρρησιαστικὴν ἐπιστήμην, καὶ τὴν ἐπ' αὐτῇ πειρασμῶν, τὸ χρόνον τῆς ἰδίας γραφῆς ὁ μὲν Ματθαῖος δὲ λέγει, Ἀκούσας δὲ ὅτι Ἰωάννης παρεδίδυτο, ὡς ἤκουσεν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν. ὁ δὲ Μάρκος ἀκούσας, μετὰ δὲ τὸ παρεδίδυτο, φασίν, Ἰωάννην, ἔλθῃ εἰς τὴν γαλιλαίαν. καὶ ὁ Λουκᾶς δὲ σὺν ἀρχιερεῖ τῷ Ἰησοῦ πρῶτον, παρεπλησίως ἐπισημασμένους, ὡς ἄρα ὁσωνα εἰς ἰσχυρῶς οἰς διπλοῦς πρῶτον, κατέκλεισε Ἰωάννην ἐν φυλακῇ. παρεκλήθη δὲ ὅτι ὅτι πῶς ἐν αὐτῷ φασὶ τὸ Ἀπόστολον Ἰωάννην, τὸ κατὰ τὸ ὁσωνα εὐαγγελιστοῦ παρεπλησίως χρόνον, καὶ τὸ κατὰ τοῦτον πρῶτον τὸν ὁσωνα (καὶ τὸ δὲ ἐν τῷ ὁσωνα τῆς τοῦ βαπτιστοῦ καθύπερθε) τὸ κατ' αὐτὸν εὐαγγελιστοῦ παρεδίδυτο. αὐτοῦ τὸν ἐπιστημονικὸν τότε μὲν φησύν τὸ κατὰ ἀρχὴν ἐπιστήσε τὸ παρεδίδυτο ὁ Ἰησοῦς. τότε δὲ μνημονεύοντες τοῦ βαπτιστοῦ μιστὸν τὸ Ἰησοῦ πρῶτον ὡς ἐπὶ τότε βαπτίσαντο ἐν αὐτῷ ἰσχυρῶς τοῦ σπλάγχνου. σπλάγχνου τὸ τοῦτο δὲ λέγει, ἔπειτα ὅτι φασίν, Ἰωάννης βεβλήμενος εἰς φυλακὴν. ὁ μὲν Ἰωάννης τῇ τοῦ κατ' αὐτὸν εὐαγγελιστοῦ γραφῇ τὸ μιστὸν τοῦ βαπτιστοῦ εἰς φυλακὴν βεβλήμενος σπλάγχνου τοῦ Χριστοῦ πρῶτον παρεδίδυτο, οἱ δὲ λοιποὶ τοῦ εὐαγγελιστοῦ τὸ μιστὸν τὸ ἐν τῷ δισμασμένῳ καθύπερθε τοῦ βαπτιστοῦ μνημονεύοντες οἱ καὶ ἐπιστημὴν σπλάγχνου ἐν δὲ ἀποστολῇ ἀλλοίως τὸ εὐαγγέλιον τὸ μὲν κατὰ Ἰωάννην τὸ σπλάγχνου τὸ Χριστοῦ πρῶτον φασίν τὸ δὲ λοιπὸν τὸ ἐπὶ πλὴν τοῦ χρόνου αὐτῷ γινωσκόμενον ἰσχυρῶς. *Eucl. Eccl. Hist. l. 3. c. 24.*

History of our Savior's more private Ministry. For if, as *Ensebius* informs us, the very design of adding this fourth History of our Savior to the three before extant, was the giving us an account of the beginning of his Ministry, 'tis but reasonable to suppose as much of it as we can to belong thereto.

Coroll. Hence we may see where to place the Imprisonment of the Baptist in the Gospel of St. John, viz. just before that Feast, or second Passover of our Savior describ'd in his fifth Chapter. For in the end of the third Chapter John was baptizing in Enon near to Salim, [in Galilee] and our Savior in Judea. For John was not yet cast into prison. Nay, a dispute arose about the preeminence of the two Baptisms, and a complaint of the Baptist's Disciples came to him, upon the great increase of the numbers baptiz'd by Christ: concluding in the Baptist's final Testimony to the Dignity and Preeminence of Christ and his Ministry above his own. So that we leave John the Baptist at full liberty, and in the full exercise of his Office at the conclusion of the third Chapter. In the beginning of the fourth, (which contains the History but of a very few days) we have these words, When therefore the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, — He left Judea, and departed again into Galilee. Which words, (especially if taken with the Circumstances just before) do clearly imply that John continu'd the same exercise of his Office that we left him in at the end of the foregoing Chapter; and baptiz'd Disciples still, tho' not so many as our Savior. And this must certainly be the import of these words; for if we suppose the meaning to be only that Jesus now baptiz'd more than John had before baptiz'd; this is evidently false. For our Lord baptiz'd but a few in comparison of the vast numbers which John had baptiz'd; as is abundantly evident in the Evangelical History. And certainly if John was just before imprisoned by the Tetrarch of Galilee, It was but small encouragement for Christ to leave an uncertain danger in Judea from the Pharisees, to run into a certain one from Herod in Galilee. So that 'tis very evident that the first four Chapters in St. John do precede the Imprisonment of the Baptist. But then I cannot but think that some little time before the fifth Chapter, or the second Passover,

Joh. iij. 22, &c.

Chap. iv. 1, 3.

Matt. iij. 5.
Mar. j. 5.
Luk. iij. 21.
and xx. 6.

Passover, John was cast into Prison: for therein our Savior says to the Jews; the Baptist ^{was} was a burning and a shining light: Chap. v. 35. and ye ^{Israelites} were willing for a season to rejoice in his light: fairly implying that he was now no longer a light to them, by reason that he was cast into Prison. There therefore the Imprisonment of the Baptist is to come in; a little before the second Passover in the fifth Chapter. And so the Descent into Galilee (the great Period from whence our Savior's public Preaching is dated by the rest of the Evangelists) is immediately to succeed the fifth Chapter: as I have digested them in the following Harmony.

VIII. The beginning of our Savior's Ministry both as to his Preaching, Baptizing and Miracles commenc'd soon after that of *John the Baptist*, towards the beginning of the famous fifteenth year of *Tiberius Caesar*, long before his own Baptism.

This Assertion depends on the following Arguments.

1. By the Testimony of *Eusebius* above recited, 'tis evident that the three former Evangelists (who begin from the Baptism of our Savior, and his public Preaching in Galilee succeeding it) have omitted the History of the former part of his Ministry: and that so large and considerable a part of the same, that the supply of so great a defect was not thought too inconsiderable a reason by St. *John* for adding another Gospel to those already extant: which plainly infers that the Ministry of our Savior commenc'd long before the Imprisonment of *John the Baptist*; and therefore at the very time assigned in this Proposition.

2. The Epocha of *John the Baptist's* preaching is made the solemn beginning of the Gospel of *Christ* by the Evangelists. Thus St. *Matthew* begins the History of our Savior's Ministry. In those days came *John the Baptist* preaching in the wilderness of Judea, &c. Thus St. *Mark* more expressly. The beginning of the Gospel of *Jesus Christ* the son of God: As it is written in the Prophets, Behold I send my messenger — *John* was baptizing in the wilderness, &c. Thus St. *Luke* also. In the

Luk. iij. 23. *the fifteenth year of the reign of Tiberius Caesar, — The word of God came to John the son of Zacharias in the wilderness, &c.* Which deriving of the *Epocha* of the Gospel of Christ from the Preaching of John the Baptist, without any other *Epocha* of our Savior's own Preaching before the Imprisonment of the Baptist long afterward, will fairly imply (especially since St. John's Gospel, and its occasion shew it was begun about this time,) that the Preaching of John the Baptist did so immediately Precede that of Christ himself, as to bear the same date; and to be affixed to the same time the fifteenth of Tiberius, a year and more before Christ's Baptism.

13. Which Argument is the stronger, if we consider that otherwise we shall have a fixt and solemn *Epocha* for the inferior and preparatory Ministry of John the Baptist, and none at all for that of our Lord himself. This year when John the Baptist began is more punctually and exactly noted than any other year in the whole Bible, and so cannot be suppos'd to be the date of any less account than that of the preaching of our Savior himself as well as of his forerunner John the Baptist.

Luk. iij. 1, 2. 4. St. Luke tells us expressly that our Savior was about 30 years of age when he began his ministry. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀπὸ τῆς ἡλικίας τῆς ἀρχῆς. That this is the genuine sense of the words appears by the strangeness of the Greek Phrase if it be otherwise rendred: and also by the stile of St. Luke himself in other places; where the same Greek word is absolutely us'd, as here, to denote the commencing of our Savior's Ministry. Thus at our Lord's Tryal the People say, *He stirreth up the people; teaching thro' all Judea; ἀρχαὶς* beginning [his Preaching] from Galilee even unto this place. Thus also in the deliberation about choosing an Apostle into the

Luk. xxij. 5. place of Judas, St. Peter says, *Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, ἀρχαὶς καὶ βασίλειος ἡμετέρας* beginning [his preaching] from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection. And again, *That word you know which was published throughout all Judea, ἀρχαὶς καὶ*

Chap. x. 37.

τῆς Γαλιλαίας beginning from Galilee after the baptism which John preached. Now this Notation of Time, that our Savior was about 30 years of age cannot well be extended any farther than from 29 to 31. But it may be taken any where within that Latitude, without the least strain or force upon the words. Now we shall find by what will be prov'd hereafter that our Savior was 31 years old about nine weeks after the beginning of the fifteenth of Tiberius. All which consider'd, 'tis, I think, most reasonable to allow that the Baptist began his Preaching soon after the beginning of the fifteenth of Tiberius, about New-years-day, or the first of Tisri in the Jewish Account; and that our Savior began his also, about the Feast of Tabernacles following: and so before he was 31 years of age, as I have stated these matters in the ensuing Harmony.

Coroll. 1. Our Savior's Baptism was not till long after the beginning of his Ministry, just before the Imprisonment of John the Baptist. It has hitherto been taken for granted that the Baptism of our Savior was before the commencing of his Ministry. But as it must be own'd that his Baptism was undoubtedly before the commencing of his public Preaching in Galilee: because the Evangelists all agree in it, and because John the Baptist was never at liberty afterward to perform it: so there is no foundation in the Gospels for its preceding his whole Ministry; nay, I think, there are sufficient Arguments to evince the quite contrary. As 1. our Savior's Baptizing was one part of his Ministry; but he Baptiz'd before his own Baptism, and by a plain consequence his Ministry also began before it. When our Lord desir'd to be Baptiz'd of John; his answer was, I have need to be bap-
 Matt. iij. 14.
 tized of thee; and comest thou to me? Fairly implying that our Savior had Baptiz'd before that time, and was known by the Baptist to have done so. 2. This is evident not only by the placing Christ's Baptism in the other Evangelists, viz. after the History of John's Ministry, and before his Imprisonment, but by the express words of St. Luke, who after his digression about John the Baptist, even as low as his very Imprisonment sub-
 Luk. iij. 21.
 joins Ἐπειδὴ δὲ ἐν τῷ βαπτισμένῳ ἦν αὐτῷ ἁγίον καὶ ἰσχύς. Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. From whence

'tis clear that our Savior's Baptism was at the conclusion of John's Ministry, and that now he had initiated his Successor, he was in a short time to disappear. 3. Those who make the Baptism of Christ to precede his whole Ministry, and keep to the propriety of about 30 years of Age at the same time, must either find out another beginning for the Reign of Tiberius, and so for his fifteenth year, than that own'd by the Greek and Roman Historians; or leave a void space of a year or two in the Life of our Savior after his Baptism, and before he began his Ministry. The former of which has no sufficient foundation in Antiquity; and the latter is not agreeable to the Evangelical History. For as soon as the Baptism is over, the Temptation in the Wilderness ~~was~~ immediately succeeds; and after that, in a little time, the Baptist is Imprison'd, and Christ begins his public Preaching in Galilee. St. Luke's words are these, And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about. Between which two verses to interpose a space of more than two years, which we have little or no account of in any of the Evangelists, is very unreasonable. But by our present stating of these matters, there is no need of these shifts and inventions. 4. And if to avoid these difficulties we separate the fifteenth of Tiberius from the Age of our Savior at 30 years; and only look upon the last as an occasional Number mention'd for his Age when he was Baptiz'd, without any regard to the other; we shall make St. Luke very punctual and exact to little purpose. What great matter is it for us so minutely to know the year of the commencing of the Baptist's preaching, if thereby that of our Savior can't be discover'd? Or to what purpose is the fifteenth year of Tiberius so accurately determin'd, and our Savior's age of 30 years so particularly specify'd, if they were no way connected together, and had no reference one to the other? Suppose an occasion of fixing the Series of Chronology by the connexion of the years of the World with those of Nabonassar. And all that appeared was, that the death of Nebuchadnezzar happen'd A. M. 3442. and that in the 186th year of Nabonassar, Cræsus the King of the Lydians began his Reign; without any intimation of the coincidence of those years with the 4152d of the Julian Period: What should

Mar. j. 12.

Luk. iv. 13, 14.

Luk. iij. 1. 23.

Should we be the better for such accuracy of Numbers? Just thus it is in the case before us in the common opinion of Chronologers. But the present Scheme, which supposes a connexion of the fifteenth of Tiberius, with the 30 years of our Savior, (as the accuracy of the Numbers, and the nature of the Design do persuade,) seems to me much more probable, and agreeable to the scope of St. Luke in this Chapter. And since the Digression about John the Baptist, is allow'd to reach as far as the 20th Verse; we may justly, without any injury to the coherence of the words suppose it to reach two Verses farther, and then return to the Series of our Savior's History. Which thing alone would clear the whole matter before us.

Coroll. 2. Mr. Le Clerk's Harmony of the Gospels so far as it concerns the disposition of our Savior's Acts, or the connecting the years of his Ministry with the Christian Æra, is certainly erroneous. Mr. Le Clerk supposes that our Savior's Ministry continued three years and a half, or thereabouts; and that he dy'd at the Passover A. D. 29. And by consequence that his Ministry began in the Preaching of John the Baptist, A. D. 25. as he expressly puts it p. 36. and indeed his Scheme obliges him so to do. Now 'tis known from (a) Josephus, that Pontius Pilate was Procurator of Judea but ten years; and that he was put out so little a while before the death of Tiberius, that the Emperor was actually dead before Pilate arriv'd at Rome to answer for himself. Tiberius dy'd March 26. A. D. 37. And Pilate might be out of his Office a month, or six weeks before, suppose it February, from thence we must count ten years backward for the beginning of Pilate's Government, which will therefore fall into February; A. D. 27. Yet it is expressly said that Pontius Pilate was Governor of Judea at the beginning of the Preaching of John the Baptist; and how long he had then been in that Office it is not said. Luke iij. 1. In the fifteenth year of the reign of Ti-

(a) Καὶ Πιλάτος ἦν ἑπτα ἔτη ἀρχὴν ἐν Ἰουδαίᾳ ἐκ Παύλου ἐπὶ γερ. πρὸς Οὐππίου πρεσβυτέρου ἐβλαβήσεν ὅτι ἀρπάζει; ὅτι δὲ τῇ Παύλῳ ὅτι ἔτι αὐτῷ φθάνει Τίβεριος πρὸς τῷ. Joseph. Antiq. l. 18. c. 5.

berius Cesar, Pontius Pilate being governor of Judea, &c. the word of God came to John the Son of Zacharias in the wilderness. *So that if there were no other Arguments in the world (as there are abundance) to confute this new Hypothesis of the years of our Savior's Ministry and Death; that alone were abundantly sufficient for that purpose: and is so evident and remarkable a Characteristic with all the Writers of Harmonies, that 'tis very strange Mr. Le Clerk should take no more notice of it.*

IX. The Passovers during the time of our Savior's Ministry were five.

This will hereafter appear from the Interval between the commencing of his Ministry, and the time of his Death; which, as will be prov'd, was four years and a half, and so could not include more or less than five Passovers. But my business in this place is to shew the foot-steps of so many in the Evangelical History.

Joh. ij. 13. 1. The first Passover we have in exprefs words in St. John, soon after the beginning of his Gospel. *The Jews Passover was at hand, and Jesus went up to Jerusalem.*

Chap. v. 1.

Mar. xv. 6.
Luk. xxij. 17.
Vid. 1 Cor. v.
8.

2. The second Passover we also have in St. John, tho' not in exprefs words. *After these things there was a feast of the Jews, and Jesus went up to Jerusalem.* 'Tis true that the word *feast*, do's not distinctly denote the Passover. But then as it do's no more denote any other of the *Jewish Feasts*, or distinguish one of them from the rest, so in the common use of words, the principal Feast is most properly stil'd *the Feast* by way of eminence: In the opinion of most Commentators, it has been so understood; and in the Phrase of the Evangelists the word do's never by it self signify either the *Feast of Weeks* or of *Tabernacles*, but more than once do's signify *the Feast of the Passover*. But the principal Argument I depend upon, is this. Our Savior departed out of *Judea* into *Galilee* to avoid the snares of the *Pharisees*, so little before the Feast of *Tabernacles*, that 'tis not probable he would return thither again so soon as that Feast: and if it was not that Feast, the very next in order is that of the Passover ensuing.

as 'tis here stated. After the first Passover we find our Saviour Preaching and Baptizing so long in *Judea*, that there came more to his Baptism than to *John's* in *Galilee*. So that in all probability he spent several months there. After this, towards the conclusion of Summer, he avoided the danger from the *Pharisees* by going into *Galilee*, about six or eight weeks, suppose, before the Feast of Tabernacles. Can we imagin that in so little a time he would again cast himself into their hands, by returning to *Jerusalem* at that Feast? 'Tis, I think, every way more reasonable to believe that he staid in *Galilee* till his Baptism; that after that, and his Temptations were over, he went up to the Passover; and upon his rejection and danger there, left *Judea* for a long while, and at the ceasing of *John's* Ministry there by his Imprisonment about the same time, went and Preach'd in *Galilee*, almost all the time of his Ministry afterwards. All which consider'd, it is most reasonable to think that the Feast we are speaking of was the Feast of the Passover. Or if any shall still imagin that it might however be the Feast of Weeks or of Tabernacles after this Passover, tho' not before it; I will not here contend with them. For if this Feast was afterward, it certainly supposes this Passover to have interven'd: and so do's as certainly establish the present number of the Passovers, as if it was own'd to be the Passover it self.

3. The third Passover is not expressly mention'd by any of the Evangelists. But the time of its celebration, which is fully equivalent, is most plainly determin'd by three of them. The Disciples pluck'd the Ears of the standing Corn on a Sabbath day, as St. *Matthew*, St. *Mark*, and St. *Luke* assure us: and that day is stil'd by St. *Luke* *ἡ πρώτη τοῦ πάσχα*. The first Sabbath after the second day of the Passover. The first of which Characters of the rubbing the Ears of the standing Corn is a certain sign of the nearness of the Passover: (for from thence to Pentecost was Corn-harvest in *Judea*.) And the other Character is with so great probability expounded of that particular Sabbath above-mention'd, (the next to the Sheaf-offering, or sixteenth day of *Nisan*) that this secures the former Argument; Matt. xij.
Mar. ij.
Luk. vj.
Vid. Scalig.
Emendat.
Temp.
Proleg. p. 25.
& l. 6. Pascha 3.
Langium de
Annis Christi.
p. 408.
Lamy. Appar.
rat. Chronol.
p. 199. &c.

ment; and both together afford undoubted Evidence of a third Passover during our Savior's Ministry.

Joh. vj. 4. 4. The fourth Passover is expressly mention'd by St. John in his account of the seeding 5000 in the Desert. *And the passover, a feast of the Jews was nigh.*

5. The fifth Passover was that at which our Savior suffered: and so is abundantly manifest in all the Evangelists.

Luk. xiii. 7, 8. 9. Coroll. Hence we understand the full importance of our Savior's Parable of the Barren Fig-tree in St. Luke's Gospel, *about four months before his death.* He said to the dresser of his vineyard, these three years I come seeking fruit on this fig-tree, and find none. Cut it down: why cumberest it the ground? But he answered and said unto him, Let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well; but if not, then after that thou shalt cut it down. *Whence it appears that after four years forbearance without fruit, the decree for utter Excision was to be passed on the Jewish Nation is no minor that in some time afterward, tho' not immediately, it should actually and inevitably perish. Which was accordingly done; for at the time when this was spoken, by the present Harmony, Christ had spent about four years of his Ministry among them; and at the end of the same Chapter, (soon after this) it appears that the Decree for their utter Excision was accordingly gone out against them.* O Jerusalem, Jerusalem, thou which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not? Behold your house is left unto you desolate. *Which coincidence is likewise no inconsiderable confirmation of the truth of the present Proposition.*

V. 34. 35.

X. The first Passover of our Savior's Ministry was A. D. 29.

That I may fully establish this Proposition which is of so great consequence to the true stating of the whole Evangelical History, I shall prove it from the express affirmation of the Jews themselves at that Passover: who were certainly best acquainted

ed with every thing relating to their own Temple, and the seasons of their public Feasts there. Now the *Jews* at our Savior's first Passover, when he bid them *Destroy this Temple, and in three days I will raise it up*, Speaking of the Temple of his own Body; The *Jews*, I say, thinking he had spoken of their Temple, reply'd thus: *Forty and six years has this Temple been built, and wilt thou rear it up in three days?* q. d. 'This famous Structure which we here see has continu'd, and stood firm and sure six and forty years together: and do'st thou think it the work of one Man in three days time to rebuild it if it were destroy'd? A Tabernacle of moveable Materials which stands but a while, and then is remov'd at pleasure, may be soon set up. But such a firm and durable Structure as this Temple must needs require more Workmen than one, and a vastly greater space of time than three days to rear it. Now that this is the meaning of the words, *46 years* *ἡνδομήνην ἡ ναὸς ἔσται*, *has this Temple been built*: and not as our *English* Version has it, *46 years has this Temple been building*, appears by the natural importance of the Original Words, and by the plain matter of fact to which they refer. The *Jews*, 'tis true, do not reason so exactly by this rendring of the words as by the other. But then the number of 46 years is *demonstration* that the sence I contend for is true. For otherwiise they talk much more improperly, and without any color of truth; for *Zorobabel's* Temple after the Captivity, was built in a little above four years, from the second to the sixth of *Darins*. And *Herod's* Temple was built in a year and half, and all the Walls, Courts, and Cloysters in eight more: as they themselves well knew. Nay, if *Zorobabel's* Temple had been 46 years in building, yet was not that an Argument that this Temple of *Herod* before their eyes, (of which they undoubtedly speak) could not be sooner erected. 'Tis therefore evident that the *Jews* do affirm here that at this Passover *Herod's* Temple had been built six and forty years; and since this was a known matter of fact within their own memory, and certainly the thing in the World they were the most exact about, their famous Temple; and since they assign not a round and decimal, but a particu-

Joh. ij. 19, 20.

Ezra 4. 24. and v. 12.

Hag. ij. 10, 18, 19.

Prop. 12.

particular and precise number, just 46 years, they may be depended upon as to the accuracy of it. If we can therefore find for certain when *Herod's* Temple or *Nads* was finish'd: (for of that alone the discourse was, not of the whole *'ued*, or the Cloysters and Buildings on the Holy Ground,) we need but count 46 years, and we come to the year of the Passover before us. Now this is plain in *Josephus*, who (a) assures us that the *Nads* or Temple, was begun in the eighteenth year of the Reign of *Herod*; (Which in such cases he always reckons from the death of *Antigonus*,) and that it continu'd for a year and six months, and then was finish'd.* Now from these Circumstances we may certainly find the year we inquire for. *Antigonus* was slain, as we shall prove hereafter, about *July A. P. J. 4677*: and so *Herod's* eighteenth year must begin about *July 4694*, and continue till *July 4695*. Let us suppose the Temple begun about the Feast of Tabernacles in this eighteenth year, *Tisri 4694*. Add a year and six months, the space in which it was building, and it will appear to have been finish'd at the Passover, *Nisan 4696*. From this Passover let us count 46 years, and this will bring us to the Passover we inquire for, *Nisan 4742*. which is *A. D. 29*. as was to be demonstrated. 'Tis true, our present Copies of (b) *Josephus* in another place ascribe this beginning of the building of the Temple not to the eighteenth, but the fifteenth year of *Herod's* Reign. But that must certainly be a mistake, because *Josephus* in the place first quoted says expressly that this was after such other Circumstances of *Herod's* Reign, as happen'd by his own words (c) in the seventeenth, or beginning of the eighteenth year of it, from the same death of *Antigonus*.

(a) Τὸτε γὰρ, ἐν τῇ Ἡρώδου βασιλείᾳ γενητόν ἐστιν αὐτῷ, μετὰ τὰς πεντηκονταίας περὶ ἑξῆς, ἔργον οὐ τὸ τυχὸν ἐπελάλῃ, τὸ Νεὸν τοῦ Θεοῦ δι' αὐτοῦ κατασκευάσθαι. μετὰ πέντε μῆνας, καὶ σὺν ἡμέρᾳ ἑξήκοντι καὶ ἑπτὰ ἡμέραις. *Antiq. l. 15. c. 14.*

Τοῖς Ἰουδαίοις τὰ αὐτῷ πρὸς τοὺς ἑσθλούς ἐπαγαγεμένους καὶ τὰ αὐτῷ ἀποδομένους ἔργα. τὸ δὲ καὶ αὐτὸς τὸ ἔργον οὐκ ἀποδομένην αὐτῷ καὶ μὴ πέντε ἡμέρας ὁ λαὸς ἐπὶ τῇ χώρᾳ. *Ibid.*

(b) Πεντηκαιδέκατῃ γὰρ ἔτι τῆς βασιλείας αὐτοῦ τὸ Νεὸν ἐπελάλῃ, καὶ τὴν αὐτῷ ἀποδομένην ἔργον. *De Bello. l. 1. c. 16. (c) Antiq. l. 15. c. 13.*

XI. A Description or Enrolment of the Jews was made just before our Savior's birth: but the Tax it self was not rais'd till the Banishment of Archelaus, when Cyrenius was Governor of Syria.

This I take to be the Importance of St. Luke's words, which have hitherto afforded the greatest of all the difficulties relating to the Evangelical History, *Αὐτὸν δὲ ἀνταρξῆς αὐτῶν ἰσχυρῶς ἐγγενεύοντο· τῆς Συρίας Κυρηνίου.* This first Tax was levj'd Luk. ij. 2. when Cyrenius was Governor of Syria. The reasons of this Interpretation are these following.

1. St. Luke, who had a little before mention'd Herod as King of the Jews, and who very well knew that our Savior's birth happen'd under his Reign; could not intend any other Description or Enrolment here, than what was consistent with the freedom of the Jewish Nation at that time, and done by the Authority of Herod their King: and so could not refer to the Taxation which about ten years afterward the Roman Governor of Syria, Cyrenius made in Judea. The Jews were indeed within the Dominions of the Roman Empire at that time: but so that they were permitted their freedom, and liv'd by their own Laws, under Herod, who was set over them as their King by the Romans: and to whom alone the Nation of the Jews was immediately subject. So that a Taxation by a Roman President of Syria could not, in all probability, be intended by St. Luke in this place.

2. Nay, 'tis farther evident that St. Luke very well knew of the Time, Nature and Consequences of the Taxation under Cyrenius. 'Tis well known from Josephus, † that about

† Τῆς δὲ Ἀρχελαίου χάρις ὑποπλῆς προσημνησίης τῇ Συρίᾳ, πρῶτον Κυρηνίου καὶ Καίσαρος, ἀντὶ ὑπαίτης, ἀπολαυστέον· τὸ δὲ Συρία, καὶ τὸ Ἀρχελαίου ἀποδυστέον· οὕτως. Antiq. l. 17. c. ult. in calce.

Κυρηνίου δὲ τὸ εἰς τὴν Βυβλὸν ἀναστρέφον· ἀντὶ τῆς πᾶσι δόξης ἱσχυρῶς, ἡ δὲ πᾶσι οὐδὲν ὑπάρχει γινώσκειν, πᾶσι ἀλλὰ ἀξιώματι μίαν ἐν ὅλῳ, ἐπὶ Συρίας πρὸν καὶ Καίσαρος, δικαιοσύνης δὲ ὅλης ἀπικαλύπτει, καὶ πρὸς τὴν ὑπὸν γινώσκειν. Κατὰ τὴν πρὸς τὴν ἀντὶ συγκατάστασιν, πρὸς τὸν

ten years after our Savior's birth, *Publius Sulpicius Quirinius*, or *Cyrenius* was made President of Syria: that upon the Banishment of *Archelaus*, and the Reduction of *Judea* into a Roman Province, he was sent to take an account of the Effects of *Archelaus*; and at the same time to make a Taxation of the Country. That at this time he levy'd a Tax or Tribute of the *Jews*: that this Tax, being the first instance of their Slavery to a Heathen Nation, was an occasion of a great Sedition under *Judas the Galilean*, or *Gaulonite*: and that it was not easily levy'd, till by the persuation of their High-Priest, at last they acquiesced. That *St. Luke* was very well acquainted with all this, is evident in the Acts of the Apostles; where he relates these words of *Gamaliel* to the *Jews*. Before these days rose up *Theudas*, boasting himself to be some body. To whom a number of men, about 400, joined themselves; who was slain, and all, as many as obeyed him were scattered and brought to nought. After this man rose up *Judas of Galilee* in the days of the Taxing, and drew away much people after him: he also perished; and all, as many as obeyed him were dispersed. Where he calls these the days of *Ἀνταρξίας* of the Taxing, by the very same word he uses in the place before us; and which is us'd no where else in the New Testament. He describes the Sedition of *Judas of Galilee*, agreeably to *Josephus*; and which is the principal thing I aim at, he assigns the time of this Taxing to be after the Insurrection by *Theudas*; and so long after the birth of our Savior (for this *Theudas* himself appears not to have caus'd any disturbance till the time of *Archelaus*, when *Herod* was dead,) From all which 'tis clear that *St. Luke* was well acquainted with the Time as well as

Vid. Offer. Anal. A.M. 4001.

τὸ ἔκτατον ἡγεσόμεθα, Ἰουδαίῳ τῇ ἐπὶ πάντων ἡγεσίᾳ. Παρὼν δὲ ἐκ Κυ-
ρήνου εἰς τῆς Ἰουδαίας προσηλὴν ὁ Συρίας γενόμενος, ἀποκριθεὶς πρὸς τοὺς
αὐτοὺς ὅτι, ὁ ἀποδιδόντων τὰ Ἀρχαίου χρηματῶν οἱ δὲ, κατὰ τὰ κατ'
ἀρχαίαν, οἱ δὲ διὰ τῆς φροσύνης τῆς ἐπὶ τῆς ἀνταρξίας ἀποδοῦναι, ἐπικατέστησαν τοῖς
αὐτοῖς ὡς ἀντιπρόσωποι τοῦ ἀρχαίου Ἰουδαίου, Βουθὸν δὲ οὗτον
ὡς ἦν. Καὶ οἱ μὲν ὑπὸ τῆς τοῦ Ἰουδαίου ἑξουσίας, ἀπὸ τῆς ἀρχαίας, μνη-
στῆν ἐδίδουσαν. Ἰουδαίῳ δὲ Γαυλονίτῃ ἀντὶ, ὅτι πάλιν ὁνομαζόμενος Γαμάλια, Σαδ-
δουκαὶ Φαρισαίου προσηλόμενος, ἐπὶ τῇ ἐπὶ ἀνταρξίας, τῇ τῇ ἀποδοῦναι οὐ-
δὲ αὐτῷ, ἢ ἀντικρὺς δουλίᾳ ἐπὶ τῇ ἀνταρξίας, ὁ ἔκτατος ἐκ ἀνταρξίας
ἐπικατέστη τὸ ἔκτατον. L. 18, c. 1. in initio.

the

the Nature and Consequences of this Taxation under Cyrenius, ten years after the birth of our Savior; and so cannot be suppos'd to refer *that* to the Time rather preceding the same.

3. If we nicely examine the words made use of, and the circumstances attending these two different times of Enrolment and Taxation; we shall find them, even according to St. Luke's own accounts, intirely different from one another. The words made use of in both cases are, 'tis true, of the same Original: But by use (the great Rule and Standard of the value of all words whatsoever,) appear to have a very different importance in the New Testament. The word then us'd for the Description at our Savior's Birth, is the Verb *Ἀπογεγράφωαι*, and that us'd for the Taxation under Cyrenius is the Noun *Ἀπογραφὴ*. Now I think it may justly be asserted that in the times of the New Testament Writers the Verb *Ἀπογεγράφωαι* only signify'd a Description or Enrolment, without the least regard to any Tax or Levy of Money succeeding it: and that *Ἀπογραφὴ* the Noun, signify'd only that Tax or Levy of Money, which sometimes follow'd the former; without any direct relation to the said Enrolment. That by Custom the Noun of the same Original with a Verb do's vary in signification from it, is most frequent in all Languages; nay sometimes it recedes so far from it, that the connection between them is hardly discernible. *Γεωμετρία* is to measure the Earth: *Γεωμετρία* is Geometry, or the Science which consists of the knowlege of Numbers and Figures. And he may be an excellent Geometer who yet never actually, according to the Derivation of the word, measured one Acre of Ground. *Παρασκευάζω* is to Prepare, and so *Παρασκευὴ* a Preparation. But as we shall see hereafter, this last word by use came to signify only the day Preparatory to the Jewish Sabbath, or Friday. Nay in English in the words directly apposite to this matter, the Verb to Tax is oftentimes to lay an Imputation, while the Noun a Tax is a Levy of Money only. But Examples are endless, and every where to be met with; and therefore I shall not trouble the Reader with any more. This therefore being suppos'd that *Ἀπογεγράφωαι* might be restrain'd to a Description or Enrolment of a People; and *Ἀπογραφὴ* might de-

Heb. xij. 23.

Luk. ij. 3.

note the *Tax* it self proportion'd to the former Account of the Peoples Estates: I come to shew that in the cases before us it really was so. The words 'Απογεφυαχ and 'Απογεφυαχ are only us'd of that Enrolment at our Savior's birth, which are the places in dispute; and in the Epistle to the *Hebrews*, where mention is made of the *First-born written or enroled in heaven* 'Απογεφυαχ. Now as in the places in dispute there is no hint of any thing more than an account of the People to be inserted into the Records, or a bare Enrolment: so 'tis certain that in this place of the Epistle to the *Hebrews* no more can be intended by it. And then as to the word 'Απογεφυαχ it is only us'd in this place before us, under debate, and in that forequoted place of the Acts of the Apostles. And as this sense for a *Tax* or *Levy of Money*, in the former place will go a great way to clear the chief Historical Difficulty in the Gospels, if it be allow'd: so in the other place it undoubtedly denotes such a *Taxation* under *Cyrenius*, when the first *Levy of Money* or *Tribute* was exacted by the *Roman Governor* of the *Jewish Nation*; and so will most reasonably be interpreted to that sence every where in the same Writer. And as the *Notation of the words* do's favor my Exposition; so do the *Circumstances of each Description or Taxation* themselves. For at the time of our Savior's Birth, *Joseph*, a poor Carpenter, was oblig'd to come to *Berthelem* to the Enrolment of his Family, when his Poverty would have privileg'd him from a *Levy of Money*; and when at the same time *All went to be Enrol'd every one to his own City*, without scruple or reluctance: whereas the very first name of a *Tax* or *Tribute to an Heathen Nation* pass'd with great difficulty; and appears in the times following to have caus'd deep Resentments in the minds of this Nation, even till their utter destruction it self; which was in some measure occasion'd by it. So that at last it appears that both the proper Importance of the words, and the Circumstances of things themselves conspire to confirm the present Solution of this difficulty; and that the Enrolment of the *Jews* was at our Savior's Birth, and the *Tax* it self not till some years after, when *Cyrenius* was Governor of Syria.

Coroll.

Coroll. 1. 'Tis therefore very probable that the Enrolment of the Jews was made by Herod, at the request of Augustus, some time after the second general Census or Taxation of his Empire. 'Tis certain from the Roman Histories, that Augustus took an Account of his Empire † thrice: the first time was long before; the third long after our Savior's Nativity. But the second, according to an ancient Fragment of an Inscription, * when Censorinus and Asinius were Consuls; about four years before the Birth of Christ. On which account, considering what has been before advanc'd about the Taxation under Cyrenius many years afterwards, 'tis, I think, most reasonable to believe that some time after the second Census of Augustus (which tho' it began four years sooner, yet might not be finish'd long before the Birth of our Savior) Herod the King of the Jews was required or requested by him to get him a like exact Account of the Jewish Nation, as he had already attain'd of the rest of the Roman Empire: which he did accordingly: and that this was the Enrolment mention'd at the time of the Nativity before us.

Coroll. 2. Hence we may also discern the reason of St. Luke's Expression; this first Tax was lev'y'd *ἅπασιν τῇ γαλιλαίᾳ*. Because this was the first Tax in Judea (which was but then reduc'd into a Roman Province, and so not before liable to Foreign Taxations:) and because a second followed afterwards. Of the three Census of Augustus the first did not at all reach Judea; and so his second and third Census were the first and second relating to that Nation, as St. Luke's words imply.

† Augustus censum Populi ter egit. primum ac tertium cum collega, medium solus. *Sueton. August. c. 27. in calce.*

* Nuper lustrum feci (legi) Censorum -- Sinio. Cofs. hoc est, Lipsio iudice, Censorino & Asinio Consulibus. A. P. J. 4706. Vid. *Lamy. Appar. P. 79. & Lydiat. Defens. Emendat. Temp. p. 55.*

XII. *Herod the King of the Jews*, dy'd upon the seventh day of the Month *Cassien*, or the 25th of November, A. P. J. 4710. Three years and above a month before the *Christian Era*.

Matt. ij. 1.

Because the principal Character of the time of our Saviour's Birth, is this, that *he was born in the days of Herod the King*: before we can fix the time of the birth of the one, we must first state that of the death of the other; which shall be done in the following *Observations* laid together.

1. 'Tis certain that in a round number *Herod* reign'd 37 years from his first obtaining the Kingdom at *Rome*; and 34 years from the slaughter of his Predecessor *Antigonus*, the last of the Race of the *Maccabees*. This is expressly asserted by *Josephus* (a) as to both its parts in two several places, without any variation: and so has never admitted of any dispute.

2. *Herod* was declar'd King by the Senate at *Rome*, a little before the beginning of the 185th *Olympiad*, about the middle of *July*. A. P. J. 4674. That it was no sooner will be own'd by all, and that it was no later is evident by the Arguments following. 1. *Josephus* (b) do's not only confine us to this year of the *Julian* Period, by the names of the Consuls, but to that part of it before the full Moon next following the Summer Solstice, by the number of the *Olympiad* 184: whereas at that full Moon the 185th *Olympiad* began. 2. This happen'd just upon the Reconciliation of *Otha-*

(a) Ταῦτα προέειπε, ἡμεῖς πρῶτον μὲν δ' Ἀντίπατρον κατὰ τὸ ὕψος, πλάτος, βασιλείας μὲν δ' ἔμνησεν Ἀσσηνίου ἐπὶ πόσων καὶ τριάντων, μὲν δ' ἐπὶ τῶν Ῥωμαίων ἀπιδόχην ἐπὶ καὶ τριάντων. Antiq. l. 17. c. 10.

Μετὰ δὲ τὴν ἀναίρεσιν ἔπειτα ἐπὶ τῶν ἡμεῶν πλάτος, βασιλείας, εἴφ' ἂν μὲν δισκοπίας Ἀντίγονον οὐκ ἔστιν ἔργον ἐπὶ πόσων ἔτεσσιν, εἴφ' ἂν δὲ τῶν Ῥωμαίων ἀπιδόχην βασιλεὺς ἐπὶ καὶ τριάντων. De Bel. l. 1. c. ult.

(b) Καὶ ὁ μὲν οὕτως τὴν βασιλείαν περιλαμβάνει· τυχὼν αὐτῆς ἐπὶ τ' ρ' ἔτ' καὶ δ' ὀλυμπιάδων· ὑπαγινώσκοντες γαῖς Διομήδης Καλβίος τὸ διόπερ, καὶ γαῖς Ἀσινὺς Παλίαν. Antiq. l. 14. c. 26.

VINS

vius and Anthony, at Brundisium; which was about the time here specify'd, as we learn from the Roman Historians. 3. Herod began his journey to Rome (which (c) was done with the utmost expedition possible, even thro' the violence of very stormy Weather,) just about the Feast of Pentecost, or Joseph. Antiq. near 40 days before the 185th Olympiad began. And because he might reach to Rome (d) in less than a month's time, notwithstanding his hindrance at Rhodes; and because he was made King (e) in less than a week after he came thither; It will certainly follow that he obtain'd the Kingdom at the very time here mention'd. 4. Herod was return'd back again into Judea some considerable time before Winter; and therefore must have receiv'd the Kingdom about the middle of Summer, as is here asserted. 5. His Predecessor Antigonus, who was set up by the Parthians this Spring, some time before Herod set out for Rome, reign'd (f) three years and three months before Jerusalem was taken by Sosius and Herod; which under the next Observation we shall prove was towards the end of June, A. P. J. 4677. So that Herod's obtaining the Kingdom, as here we have stated it, three or four months after the beginning of Antigonus's reign, will exactly account for this Character in Josephus also. And indeed had it been

Vid. Seneschall. De Natali Christi. c. 22.

Joseph. Antiq. l. 14. c. 24. & De Bello: l. 1. c. 11.

Antiq. l. 14. c. 27. De Bello: l. 1. c. 12. Vid. & Seneschall. De Natali Christi. c. 23.

(c) Πένται μὲν μὲν αὐτὸν εἰς Ῥώμην ἐπιπλεῖν, χιμῶντι πύρρῳ, καὶ τῇ κατὰ τὴν Ἰουδαίαν ἐν πύρρῳ καὶ σέλην πολλὰ δαυμάτων. Antiq. l. 14. c. 25.

Διακοσμήσει δὲ τὰς παραλήψεις τῆ βασιλείας, καὶ μὴ αὐτὸν ἔχοντα ὑποδείξας, μὴτε τοὺς κατὰ τὴν Ἰουδαίαν θρόνους, ἐπὶ Ῥώμης ἵστα. De Bell. l. 1. c. 11.

(d) Quod autem solidum duntaxat mensem unum Navigationi Herodis ex Italia in Palistinam concedere possumus, locupletem vadem habemus Palladium, Cap. 103. ubi narrat Melaniam Caesarea Romam venisse intra viginti dies. Vide insuper Plinium in proemio Lib. 19. ubi quosdam refert qui ex Italia in Aegyptum pervenire inter sex, septem aut novem dies. Seneschall. De Natali Christi. c. 21.

(e) Ἀλλ' οὐκ ἐπὶ τοῖς πέντε μηνὶ πύρρῳ αὐτὸν τυχόντα τῆς βασιλείας ἀπαγγέλλει ἐν τῇ Ἰουδαίᾳ. Joseph. Antiq. l. 14. c. 26.

(f) Τὸ Ἀρσάκης δὲ ἵνα Ἀντίγονον ἀποστήσῃ βασιλεῖα, ἵνα δὲ ἴτα καὶ ἑστία μὴτε ἀφαιρῇ τὸν Σόσιον πρὸς τὴν Ἡρώδης ἐκπαίδευσιν, Ἀντίγονο δὲ αὐτὸν εἰς τὴν Ἀσίαν ἀπαγγέλλει. Antiq. l. 20. c. 8.

consider'd that *Herod* might set out from *Judea* at *Pentecost*, and be at *Rome* a week or fortnight before the 1851th Olympiad began, no doubt would ever have been made of this date of his reign.

3. *Jerusalem* was taken by *Sofius* and *Herod*, and *Antigonus* thereupon slain about the end of *June*, A. P. 7. 4677. This second date of *Herod's* reign is demonstrated by the Characters following. 1. This time affords us three years and three months since the beginning of *Antigonus's* reign, agreeably to the Testimony of *Josephus* before-mention'd. 2. At this Siege of *Jerusalem* there was a great (g) scarcity of Provisions on account of the Sabbatical year. Now that scarcity could not be till after the time of Harvest of the Sabbatical year; and therefore not till after *Pentecost*, the end of Corn-Harvest in *Judea*: for till the want of a Crop afflicted the Nation, it could not be the poorer for the Sabbatical year, but the richer, by the saving that Seed which on all other years they sow'd, and for the present lost the advantage of it. 3. The Sabbatical year (which yet lasted no longer than the beginning of *Autumn*) was not (h) over till a considerable time after the City was taken. 4. The Siege began in the third year (i) of the reign of *Herod*, as soon as the rigor of Winter was over; and lasted five (k) months, till the heat of Summer. 5. The (l) City was taken on the day of

(g) Καὶ ληρὴν παλαμπροδὸν εἰσένει τὸ ἐπιτηδεύειν. Τὸν δὲ ἰδὼν μακάριον ἑαυτοῦ σπύλον καὶ πτωτὸν εἶναι. Antiq. l. 14. c. 28.

(h) Τὴν δὲ χώραν μένει ἀγέροχον τὸ ἰδοματικὸν ἡνάγκαζεν ἵπτον, ἐνση-
κὴ δὲ τὸ πῶς, εἰσέρχεται ἐν ἐκείνῃ τῇ γῇ ἀπηροδωμένη ἐπὶ ἡμῶν. Antiq.
l. 15. c. 1.

(i) Καὶ εἰ μὴ χειμὼν ἐπίσχε, βασιλεὺς ἦεν αὐτῷ ἐπὶ Ἱερουσόλυμα ἡ βασιλείας τετα-
λά. Antiq. l. 14. c. 27.

Ληρὴν δὲ τὴν χερσὶν αὐτοῦ οὐκ ἔστιν Ἱερουσόλυμα ἔρχεται. καὶ
ἀλλήλων τραπέζονται τὴν πόλιν. Τελὸν δὲ αὐτὸ πῶς ἵπτον ἢ ἐξ ἡ βασιλείας
ἐν τῇ γῇ ἀπὸ δὲ καὶ. Ibid. c. 28.

(k) Θίγος δὲ ἡ δὲ καὶ οὐδὲν ἐμπέδον σπὸς τὴν [χειμῶν] ἀνάστασιν ἔτ'
ἀπὸ τῆς αἰέτος, ἔτ' ἀπὸ τῆς ἐργασίας. Ibid. c. 28.

Πέντε μὲν δὴν ἡμερῶν τὴν πολιορκίαν. De Bello. l. 1. c. 13.

(l) Τὸ δὲ πῶς συνέβη τῇ Ἱερουσόλυμῃ καὶ ὑπαπύοντι ἐν τῇ γῇ Μαρκῶν Ἀ-
γέροχον, καὶ Κασιόβη τῇ γῇ ἐπὶ τῇ γῇ οὐρανίου, καὶ γ' ἡμερῶν τῇ ἱερῇ τῇ νηπι-
ας. ὡς ἐν ἐκείνῃ τῇ γῇ οὐρανίου ἐπὶ Πομπηίᾳ τῇ Ἰουδαίᾳ συμφορῇ, καὶ ἡ δὲ
αὐτὴ ἐκείνῃ τῇ γῇ ἀλώσιν ἡμέρας μὲν ἔτη καὶ. Antiq. l. 14. c. ult.

a solemn Fast, in the third month, the very same day whereon it had, within 27 years, been before taken by *Pompey*: i. e. on the 23^d of *Sivan*, the Annual Fast for the defection and Idolatry of *Jeroboam*. All which evident Characters do concur to determin the exact time of the taking of *Jerusalem*, and of what presently succeeded it, the slaying of *Antigonus*, beyond any rational exception. *Dio* indeed, the *Roman* Historian, places it in the year (*m*) before. But either he refers to the preparation for the Siege, or else he must be mistaken. So many undoubted Characters in *Josephus*, who on purpose wrote the History, being infinitely preferable to the general affirmation of a foreign, remote and unconcern'd Historian. Tho' this Chronological Character of *Dio* was here to be observ'd, as being the only Authentic one that is, I think, superseded by me in this whole Harmony.

4. Having now obtain'd the length of *Herod's* reign in round numbers, and the exact dates of the two *Epochas* whence 'tis deriv'd, we must thence inquire the time of his Death, and that as near as possible to 37 years from the former, and to 34 from the latter commencement of it: i. e. as near as possibly to *July, A. P. J. 4711*.

But because *Josephus* no where sets down any *redundant* or *deficient* months in the reign of *Herod*, we must search for some other Characters of the punctual time of his death: yet so that we confine our selves between 36 and 38 years after the former; and between 33 and 35 years after the latter date of his reign before-mention'd; that is, between *July, A. P. J. 4710*, and *July, 4712*.

6. Seeing therefore we are now confin'd to the space of two years, and seeing the Custom of *Josephus* inclines us to believe there were *deficient*, rather than *redundant* months; seeing withal there was an Eclipse of the Moon the same (*n*) night

(m) 'Επειὶς μὲν ἐν Ἡρώδῃ πρὶ ὁ Ἀντώνιος ἀρχὴν ἐπέτεψεν τὸ δὲ Ἀντίγονος ἐμμεσησεν ταυτοῖς ἀποσπόμενος (ὁ μὲν δὲ ἀλλοῦ βασιλεὺς ἦν τὸ Ῥωμαίων ἐπικράτησι) καὶ μετὰ τὸ καὶ ἀποφάξεν· ἐπὶ μὲν δὲ τούτῳ Κλαυδίου τούτῳ Νερῶνα τοῦτ' οὕτως ἐγένετο. Lib. 49.

(n) Ἡρώδης δὲ τὸ Ματθαίον, ὃς ἐξηγήσατο τὴν γένεσιν, ὅτι ἀνδρας ὃν τὸ ἐπίγειον αὐτοῦ ἔκαστος ζῶντας· καὶ ἡ σελήνη δὲ τῇ αὐτῇ νυκτὶ ἐξέλιπεν. Antiq. l. 17. c. 8.

Antiq. l. 17.
c. 10.

that *Herod* burnt several of the learned *Jews* alive; some considerable time before his death; which *infallible Character* happen'd *March 13, 4710*; and seeing lastly, that his death happen'd not many months before the *Passover*; which things are evident in *Josephus*: Upon all these accounts compar'd together, we must certainly look for the death of *Herod* about the latter end of the before-mention'd year 4710, or the beginning of the next 4711.

6. Since therefore we are now upon undoubted Authorities confin'd in our inquiries to a few months; and since within that space we find in the ancient *Jewish* (o) Account of their Feasts and Fasts, as well as their present Calendars, the seventh day of the month *Cassien*, (at that time falling upon *Novemb. 25*.) recorded for an Anniversary *Holy-day*, because on that day *Herod the King* dy'd; we have sufficient reason on all accounts to acquiesce in it: and accordingly to fix his death to the 25th of *November, A. P. J. 4710*, as was at first to be demonstrated. All which reasonings will be confirm'd by the Observations following.

7. Since the chief difficulty here is, that neither of the numbers of 37 or 34 are complete, and that it seems more reasonable to delay his death a few months longer, that so we may come nearer their completion, and the next *Passover*: This Objection is fully taken off, and we are secur'd that *Herod* did not live to the beginning of the year 4711, by the express Testimonies of (p) *Josephus* and (q) *Dio*, compar'd

כשבעה בחסלו יום טב יום שמת הוררוס מפני
שהיה שונא את החכמים ששמחה היא לפני המקום
כשהגשעים מסתלקין מן העולם.

Septima dies in mense Cassien festiva est, quoniam ea mortuus Herodes, qui odio prosequeretur sapientes. — Est etiam lœtitia coram ipso Deo cum improbi tolluntur e mundo. Apud Lamy. Appar. Chronol. p. 73.

(p) Ἰωσήφου Μαρκίας βασιλεύοντος Ἀρχαίου τοῦ Νικαίου. Joseph. De Vita sua in princip. Vid. etiam. Antiq. l. 17. c. ult. & de Bello. l. 2. c. 6.

(q) Ὅτι Ἡρώδης ὁ Παλαιστίνος αἰτίαν πάλιν δὲ τῶν ἀδικούντων λαβὼν ὑπὲρ Ἀλπίου παρελθὼν, καὶ τὸ μὲν ἔργον ἑξήκων αὐτὸν ἐδιημέρευεν. [M. Emilio Lepido, L. Arruntio Cols.] Dio. l. 55.

together.

together. For *Archelaus*, the Successor to *Herod* in *Judea*, reign'd somewhat above 9 years before his Banishment, as *Josephus* assures us. And yet his Banishment happen'd in the year 4719, as *Dio* affirms; which two Testimonies compar'd together, are full evidence that *Herod* could not live longer than the present Proposition do's allow.

8. The same time of the death of *Herod* is confirm'd also by *Josephus's* own account of the Banishment of *Archelaus*, which he fixes about the beginning of the (r) 37th year after the Victory at *Actium*. Now this 37th year in our Accounts began about three months before that time which we allow by the present stating of the death of *Herod*; and so within a due latitude do's certainly confirm it to us.

9. The same time is still more exactly establish'd by *Josephus's* own Account also of the years of *Philip*, (s) *Archelaus's* Half-brother, the Tetrarch of *Galilee*; who obtaining his Tetrarchy upon the death of *Herod*, enjoy'd it 37 years together, and dy'd in the twentieth year of *Tiberius*: which was over, August 19, 4747, that is but 36½ after the death of *Herod*, according to the present Computation. So that as the former Observation will not allow us to anticipate the death of *Herod*; so will not the present permit us to postpone it; and taken together, they do both most firmly establish the punctual time above specify'd.

XIII. *Zacharias* the Father of *John* the Baptist was in his Ministration at the Temple, and the Baptist was conceiv'd the beginning of September A. P. J. 4709.

(r) Κυρήνῃ δὲ τὰ Ἀρχαίου χρόνῳ διαδομένη, ἥδη καὶ τῷ ἀνελμύσσει πύργῳ ἰχθυῶν, αἱ ἐνὶ οὐρανῷ πύργῳ καὶ ἐν οὐρανῷ ἐν τῷ οὐρανῷ τοῦ Ἀντωνίου τοῦ Ἀρχαίου ἡτοῦ Καίσαρος. Antiq. l. 18. c. 3.

(s) Τότε δὲ καὶ Φίλιππος, Ἡρώδου δὲ ἡ ἀδελφὴ, πλάττει τὴν βίαν, εἰσπορεύσθαι ἰσχυρῶς τὴν Τιβεριῶν πόλιν, ἡγομένη δὲ αὐτὸς ἐκ τῆς καὶ πύργῳ τῷ Τεγεμνίδῃ καὶ Γαυλακίδῃ καὶ Εὐβακίῳ ἱσχυρῶς πύργῳ. Antiq. l. 18. c. 6.

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This Proposition, on which the time of the year for the Nativity of *Christ* do's very much depend, is prov'd by the following Observations laid together.

1. The Priests ever since the time of *David*, both before and after the *Babylonish* Captivity, were divided into 24 Courses to attend the Service of the Temple in their turns. This is the exprefs account of the Sacred History, and doubted of by none.

2. Every one of these Courses Ministered their week from Sabbath to Sabbath. This is very *probable* from the Scripture, and the constant Tradition of the *Jews*: But *certain* from the exprefs Testimony of *Josephus*, an unexceptionable Witness; he being of the first Order of them himself. His words are concerning *David*, *Διέταξε δὲ μίαν πενθήμερον τὴν ἑκάστην ἐν ἡμέραις ἑπτά τὸν Σάββατον ἐν τῷ Ναῷ.* He ordain'd that each Course should Minister to God eight days from one Sabbath to another. The meaning of which Expression seems to be this, that each Course staid eight days at the Temple: but because thereby each Sabbath had a double Course, that which went out, not leaving till the Sabbath was over: and that which came in, entering when it began, therefore the succession of every Course was *weekly*, and accounted still from Sabbath to Sabbath.

3. The Order and Series of all these Courses was fix'd by *David*, and by consequence there is no manner of reason to suspect any alteration in the same afterwards. Nay, if it should be allow'd that only some of the original Families or Courses return'd again after the *Babylonish* Captivity, as the *Jews* generally suppose; yet because they assure us at the same time that those that did return were divided into 24 Courses, by the former Names, we have no reason to suspect any alteration in their known Order first establish'd in the days of *David*.

4. These Courses which were sometimes interrupted *before*, were never interrupted *after* the restauration of them by *Judas Maccabeus*, upon the Profanation of the Temple by *Antiochus Epiphanes*, till their final determination at the Siege of *Jerusalem* by *Titus*. So that if we can tell any one week for the

1 Chron. xxiv.

1 Kings xj. 7.

2 Chron. xxij.

4.

Antiq. l. 7. c.

11.

Vid. Scalig. De

Emend. Temp.

ad Calcem O.

peris.

Lightfoot Hor.

Heb. in Luk. j.

5.

Scalig. ubi supra.

the Ministration of any one Course in this Interval of years, we may easily find the Series of all the Courses for every single year of the space before-mention'd.

5. 'Tis highly probable, as the great *Scaliger* well argues, *Ubi supra*. that *Judas Maccabeus*, when he restor'd the daily Sacrifice, and afresh appointed the Courses of the Priests, would begin those Courses with the first Family, and so permit them ever after to go on in their Order, especially when himself and his Family were of the same Course also. Since therefore the first Sabbath after the Restitution of the daily Sacrifice was *1 Ma ccab. ij. 1* *Novemb. 29. A. P. J. 4549.* by a Computation from that day we may *probably* find the time of each Course till the destruction of *Jerusalem* by *Titus*; and accordingly on Calculation it appears that by this method, the first Course which was of *Foiarib* was to conclude its Ministration on the Sabbath day *Scalig. ubi supra & Lamy. Appar. Part. 1. Cap. 8. Sect. 7.* *Aug. 4. A. P. J. 4783.* which is *A. D. 70.* the very day of the setting fire to the Temple.

6. As we have by this *very probable* method fixt the order of the Courses from their restoration by the *Maccabees*: so if we can find any Historical Evidence that will confirm the same, we may look upon this Order as pretty certain, and very securely depend upon it. Now this Historical Evidence we really have in the case. For the *Jewish* famous Chronicle *Seder Olam Rabbi. Vid. Lamy. Appar. Par. 1. Cap. 8. Sect. 7.* informs us that on the ninth day of the month *Ab*, or *August* the fourth before-mention'd, when the Temple was set on fire, it was the Course of *Foiarib*, agreeably to the former Computation. 'Tis true, there was a deficiency of the Priests within the Temple on the seventeenth day of the foregoing month *Tamuz*, three weeks before, and from that time the daily Sacrifice seems to have ceas'd, by the account of *Josephus* himself. The *Jews* are not insensible of this; but note that for the day of the ceasing of the daily Sacrifice in their own Calendars. But then this might very well be, and yet notice might be taken also into which Course of the Priests, had they been continu'd, so fatal a Destruction did fall, as we find it is in the Chronicle before cited. And since this Historical evidence of the matter of fact do's so exactly agree with the former very probable Calculation from the first Course in the

days of the *Maccabees*, which has not been hitherto observed by any, we may, I think, rely upon the Order so discover'd with great security. [Especially in case the time of our Savior's birth, to be hereafter stated on other foundations also, agrees to the same Computation, as we shall see it do's very exactly under the next Proposition.]

7. Since therefore by the Series of the Families just now stated the Course of *Abiah* which was the eighth in order, and to which *Zacharias* the Father of the *Baptist* did belong, was in its Ministration at the Temple, the beginning of September A. P. J. 4709, the year of the Conception of the *Baptist*, we may conclude that the *Baptist* was conceiv'd at the same time as was to be demonstrated.

Coroll. Since the *Baptist* was conceiv'd the beginning of September, our Savior was born about the latter end of October the next year. For as soon as *Elizabeth* had conceiv'd the *Baptist*, she hid her self five Jewish months: and immediately afterwards, in the beginning of the sixth month, the blessed *Virgin* conceiv'd our Savior: i. e. about the end of January A. P. J. 4710; and nine months afterwards, he was born about the latter end of October the same year.

XIV. Our Savior was born about a month before the death of *Herod*.

This Proposition is prov'd by the following Arguments.

1. This time for the Birth of our Savior so near to the Death of *Herod*, is most agreeable to the ancient Opinion of the Church, which beginning the *Christian Era* not till above three years after the Death of *Herod*, as we now find, is the most exactly comply'd with, by supposing the Nativity as little backward as we can before it. And indeed, since the only reason for the removing the Nativity backward from the beginning of the *Christian Era*, which before was thought to commence from it, was that *Christ*, according to the express Testimony of Scripture, might be born before the death of *Herod*; it seems most reasonable to place it as little backward as possible: and so as here, not above a month before it.

2. St.

1 Chron. xxiv.

10.

Luk. j. 5.

Luk. i. 24, 25,
26.

Matt. ij. 1.

2. St. *Luke* connects the 30 years of *Christ's* age with the fifteenth year of *Tiberius*: which is so much the nearer exactness by how much our Savior's birth is plac'd nearer to the death of *Herod*: and if it be plac'd very long before, it will take away any exact coincidence at all. Which is a strong reason to believe the Nativity very little prior to the death of *Herod*.

3. The Circumstances in St. *Matthew's* Gospel between the Nativity and the Death of *Herod*; of the coming of the Wise-men; of the consultation at *Jerusalem*; of the Wise-men's going to *Bethlehem*; of their return home another way; and of the slaughter of the Infants, do at first sight appear to be quick and sudden, and within a few weeks after the Nativity: and by none would have been thought to require a long space of time, had not other Opinions and Prejudices oblig'd them to do so. Matt. ij. 1-18.

4. St. *Matthew* assures us, that the first Journey to *Nazareth* after the Nativity, was not till after the ascent out of *Egypt* also. St. *Luke* assures us, that the same Journey to *Nazareth* was immediately after the Purification, or 40 days after the Nativity. Whence it plainly follows that 40 days after the Nativity, *Herod* had been dead so long at least as the Journey from *Egypt* to *Jerusalem* did require: according to the stating of this matter in the present Proposition. St. *Matthew's* words are, *But when Herod was dead — Joseph arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithstanding being warned of God in a dream, he turned aside, or return'd, and dwelt in the parts of Galilee. And he came and dwelt in a city called Nazareth, &c.* Jo-Matt. ij. 19. &c. St. *Luke's* words are, *When they had performed all things about the Purification, according to the law of the Lord; they returned into Galilee to their own city Nazareth.* Luk. ij. 39. The reconciling of which two places has hitherto exercis'd the skill of the most learned Commentators without success. Whereas in truth there is no manner of occasion for any reconciliation at all, nor

nor in our present stating of these matters, the least appearance of contradiction between them.

3. This is wonderfully confirm'd by the Circumstances of *Herod*, just before his death, and by the words of *Augustus*, concerning his Barbarity to his Children, recorded by *Macrobius*. It appears by *Josephus*, that *Herod* was in a strange fury and rage a few days before his death; that five days before it he commanded his Son *Antipater* to be slain; that at the same time he chang'd his Will, and dispos'd of his Kingdom to his other Sons, according as he had obtain'd power from *Augustus*. At which point of time both his barbarous Fury, and the security of that Succession he was establishing by his Will, make it most probable, that he sought the life of the young King of the *Jews*; and so murder'd the Infants at *Bethlehem* in order to it. And as the Circumstances of *Herod* do make it probable that he slew the Infants a few days before his death, about the very same time that he slew his Son *Antipater*: So the words of *Augustus*, recorded by *Macrobius*, do fully demonstrate the same, who assures us that '† When *Augustus* heard that among the Infants, under two years of age, which *Herod* had commanded to be slain in Syria, his own Son was also slain, he said, 'Tis better to be Herod's Hog than his Son. Whence it appears that the same Post that brought the news of the murder of the Son, brought also that of the murder of the Infants: and so occasion'd them to be join'd together in this reply of *Augustus*. Which being suppos'd, and that, as *Josephus* * assures us, *Antipater* was slain but five days before the death of *Herod*, we may conclude that the murder of the Infants, and descent into *Egypt* to avoid it, was within a few days of the death of *Herod*, and by the former particular about a week or fort-

Antiq. l. 17. c.
8, 9, 10.
De Bello, l. 1.
c. 21.

† Cum audiisset Augustus inter pueros quos in Syria Herodes Rex Judæorum intra bimatum jussit interfici filium quoque ejus occisum, ait, *Melius est Herodis Porcum esse quam filium.* Saturnal. l. 2. c. 4.

* Ταῦτα πρῶτος ἠρώσας πρὸς τὴν μητέρα τοῦ Ἀντίπατρο ἐκείνης τῆς ἡμέρας, πλάττει. Antiq. l. 17. c. 10, Vid. De Bello, l. 1. c. 21.

night before the Purification. So that the Nativity must have been about a month before the death of *Herod*, as was to be demonstrated.

6. And that the Purification was not over when our Savior was in *Egypt*, and the Infants slain, is evident by *Herod's* intire ignorance of the time of *Christ's* birth When he slew the Infants. He sent the *Magi* to inquire the time of the Nativity; and when they did not return to inform him, *Matt. ij. 7, 8.* he was so ignorant of it, that he slew all under two years of 16 age, from the very first appearance of the Star, to be secure of not missing the young King of the *Jews*. Now if this slaughter had been defer'd till after the Purification was over, that was so public a thing, and attended with such public Circumstances at the Temple, that it was not possible for *He- Luk. ij. 32-39.* rod to have been ignorant of it, nor consequently of the Nativity 40 days before it.

Coroll. 1. *Since therefore the fourteen months after the Conception of John the Baptist, the beginning of September, A. P. J. 4709. do oblige us to fix the Nativity of Christ about the end of October 4710. Since withal the month before the death of Herod (which was Novemb. 25, the same year,) directs us to the latter end of October also. And since, lastly, the most ancient Tradition of the Christian Church has fixt this Nativity to the 25th day of the month; we may at last reasonably conclude that our Savior was born October the 25th, A. P. J. 4710. three years, two months, and seven days before the beginning of the Christian Æra; which was to be demonstrated.*

Scholium. Since it has been a very ancient and constant Custom in the Church to Celebrate the Anniversary of our Savior's Nativity upon the 25th of *December*, we must here give some account why we do not acquiesce in that as the true day of his Birth, but place it two months before it. Now that I may give what satisfaction I am able in this matter, I shall first shew that the keeping the Anniversary of our Savior's Birth on the 25th of *December*, do's not necessarily imply either the knowlege or belief that the same day was the exact time of the Nativity it self. I shall shew secondly, that supposing the ancient Church did look on that as the very day

of the Nativity, they were certainly mistaken therein. *Last-ly*, Upon the same supposition I shall shew what might in probability be the occasion of such their mistake. 1. The fixing the Anniversary of our Savior's Birth upon the 25th of *December*, do's not necessarily imply either the knowlege or belief that the same day was the exact time of the Nativity. For not to alledg here that the ancient Christians, tho' they had been wholly ignorant of the time of the year of our Savior's Nativity, yet among the rest of the Holy Days which they appointed in Commemoration of him and his Apostles, to be sure would not omit one in memory of his Birth: In which case the time of this Anniversary would be no argument for the true time of the Nativity it self. Not, I say, to alledg this, I shall rather rely upon an uncommon Observation which I had from a very great Man, *viz.* That the Christian Holy-days, or Solemn Commemorations of our Savior and his Apostles, and of those remarkable for their relation to him seem to have been first fixt by the Christian Church not on the days of their Births or Deaths, or the like, of which generally they were wholly ignorant, but on the Sun's entrance into Signs: especially those which were the Equinox and Solstice days: and on such other days as were noted among the Heathens, and were days of Riot and Idolatry. That so those pernicious Solemnities of the Heathen Worship, and remains of the Heathen Superstition might by degrees be supplanted and worn off by the Holy and Spiritual Solemnities of the Christian Religion. Thus, because the Sun's ingress into Signs in our Savior's time generally happen'd on the 24th or 25th days of each month, we have upon nine or ten of our months a Christian Holy-day on one of those days: even tho' there be commonly scarce another in the whole month. Thus in order to the same design, the *Baptist's* Conception and Birth are plac'd at just the distance of half a year, or six months before the Conception and Birth of our Savior; without, nay against the Testimony of the Scripture, which allows but little above five months between them: and they are so dispos'd as to fall upon the beginning of the four Seasons of the year. Thus *St. Philip* and *St. James* are commemorated *May 1.* because the

Ruk. j. 24. 26.

the *Floralia*. a Heathen and Idolatrous Solemnity was on the same day before. And thus to wear out the thoughts of the Heathen *Saturnalia*, and of the entrance into the Winter-quarter, which were then near one another, the wisdom of the Primitive Church thought fit to observe the Annual Memorial of our Savior's Birth about the same time: and ordain'd also that to make it the more solemn, the Death of St. *Stephen* the first Martyr, of St. *John* the beloved, and in probability, the first Disciple; and of the Holy Innocents, the first, who dy'd on our Savior's account, should all be commemorated on the days immediately succeeding. Whereas nobody, I suppose, do's believe that these three days last mention'd are the very same on which the Accidents then remembered did really happen. Which Observation suppos'd, we may very fitly solemnize the Nativity of our Lord on the 25th of *December*, according to the very ancient and general Custom of the Church, without believing our selves, or supposing that the Primitive Christians did believe that to have been the very day of the Nativity it self. But 2. I shall now shew that supposing the ancient Church did look on the 25th of *December*, as the very day of the Nativity, they were certainly mistaken therein. For 1. They were so far from having any Authentic Accounts of the time of the Birth of *Christ*, of his Baptism, the number of his public Passovers, or the time of his Death: that 'tis well known they generally were mistaken several years in every one of those Particulars. Upon which Accounts we have little reason to rely upon their Opinion, supposing they had fixt the Nativity of our Savior to the 25th of *December*. A Witness who generally gives us a mistaken Information as to whole years, will hardly deserve great credit when he pretends to be so punctual as to assign the months and days also. 2. A great foundation of this Opinion is certainly false, viz. That *Zacharias* was the High-Priest, and that therefore his Son the *Baptist* was Conceived about the middle of *Tisri*, after his Father's Ministration on the great day of Atonement; and therefore our Savior at the beginning of the Spring following. This is known to have been a great foundation of

See Dr. Hammond Joh. j. Note g.

See Selden of the day of Christ's Nativity, c. 5.

Luk. ij. 1. &c.

Matt. ij. 1.

Prop. 12.

this Opinion among the Ancients; and 'tis now universally own'd to be a false one, and therefore gives just cause to suspect the Opinion it self which is founded on it. 3. This time of the year was unfit for the Traveling of the *Jews* to the Enrolment, and for the Shepherds watching their Flocks by night, as well as for the Lying-in of the blessed Virgin in a Stable: which Circumstances we all know did accompany the Birth of our Savior. 4. This time of the year was a month *after* the death of *Herod*: whereas 'tis not only certain that our Savior was born *before* it; but in all probability just about a month before it, as we have above prov'd. So that we must yield that our Savior could not be born at the time when we Commemorate his Birth, but about two months before it. For as to that Opinion, which the most Learned have hitherto embrac'd, that what time of the year soever *Herod* dy'd, our Savior was born on the 25th of *December* before it; 'tis so disagreeable to the Evangelical History, so perplexes us in the several succeeding Notes of Time in the Gospels, and renders the Harmony of the Evangelists so difficult to be rightly stated, as any one upon tryal will certainly find, that I cannot but reject it, as one of the greatest occasions of our misunderstanding the History of our Savior's Life and Actions of all other whatsoever. If it could be prov'd that *Herod* was alive till the latter end of *January*, A. P. J. 4711. it were possible to agree with this Opinion. But because upon full evidence, we have prov'd that he dy'd the *November* before; this Opinion, however common or unquestion'd, must certainly be false; and the other above stated, within a due latitude, as certainly true. 3. I shall now shew how it might come to pass that the Primitive Christians did mistake in this matter, supposing them to have done so, viz. By confounding the *nominal* tenth month or *December*, with the *real* tenth month or *October*. Let us suppose an original Tradition that our Savior was born on the 25th day of the tenth month; that is on the 25th day of *October*. (For that month now is, and then was the *real* tenth month of the *Julian* year, which obtain'd over the *Roman* Empire before the birth of our Savior.) Yet how easy was it to
redner

render the tenth month by *December*, which now signifies the tenth month, and was really so when the names of the months were given them long before? And from so easy a mistake as this, 'tis very possible that the most ancient Tradition of the Church, which at first truly fixt the Nativity to the 25th of *October*, might be suppos'd to fix it to the same day of *December*.

Coroll. 2. Hence we may state the particular times for the several Histories about our Savior's Birth more exactly than formerly. Thus the first appearance of the Star to the Wise-men was at or before the Conception of John the Baptist: the motion of it towards Judea a little before the Birth of Christ. The coming of the Wise-men to Jerusalem a little after it: their journey to Bethlehem within a few days more: their offering their Presents soon after the Circumcision: their return home about a week afterward: Herod's stay for their return about a week more: his rage at their disappointing him in a few days more: the warning to Joseph to flee into Egypt immediately after. By which time, near a month was over since the Nativity, and the blessed Virgin fit to undertake a journey. Accordingly she and her Husband, and the young Child flee towards Egypt by night, about the eighteenth or nineteenth of November: the journey was about 60 or 70 Miles, or of three days, or four at the most. So that they might be in Egypt by the 23d, a day or two after the slaughter of the Infants: they might stay there four days till the 27th, and they might return from thence to Judea and Jerusalem in four days more; and so by the first of December arrive at the Temple, and on the completion of the 40 days December the third, were ready to perform all that was requir'd for the Purification; and thence to go on their journey to Nazareth, according as the admonition of the Angel did require.

Coroll. 3. Hence we see the reasonableness of supposing the Purification to have been in the return from Egypt to Galilee. For since Jerusalem lay exactly in this Road, and since there was no danger from Archelaus, who was not at Jerusalem, but at Jericho, taking care of his Father's Funeral, and his own Succession, as is plain from Josephus; and since the time of the Pu-
Antiq. l. 17. c. 10. & De Bel-
rification falls so naturally at the time of their return from E-
lo, l. 1. c. 21.

gypt; all these Circumstances do persuade us that no time can so fitly be pitch'd upon for the Purification as that before us in this Proposition.

Matt. ij. 20.

Antiq. l. 17. c. 3, &c. & De Bello, l. 1. c. 20.

Coroll. 4. Hence we also understand the full meaning of the Angel's words to Joseph in Egypt, For They are dead that fought the young child's life: whereas we find no other mention'd in the Gospel but Herod alone. But if we consider the false, cruel, and ambitious Temper of Antipater, and his endeavors to supplant all that hindered his way to the Kingdom, in Josephus, we shall not at all wonder that He fought the life of the young King of the Jews, as well as his Father Herod. And since his Father and he were both dead in the compass of five days time, and after the departure of Joseph for Egypt, we shall not need to wonder that his Father and he are join'd together by the Angel; and so They, in the Plural Number, are said to be dead that fought the young child's life.

Matt. ij. 20.

Matt. ij. 21, 22.

Coroll. 5. Hence we also see how agreeable this very short stay in Egypt is to the Evangelical History. St. Matthew assures us that 'twas part of the Revelation of the Angel, that they were dead which fought the young child's life. It seems so very few days had pass'd since the death of Herod, that at least his death was not yet known upon the Borders of Egypt where Joseph was: otherwise he had stood in no need of a Revelation for it. And this is farther most fully confirm'd by his ignorance of the succession of Archelaus, till he was inform'd of it at his entering the land of Israel, in his return back from thence afterwards.

Matt. ij. 22.

V. 12, 13.

Coroll. 6. Hence we may also observe some little hint even in St. Matthew, (who do's not expressly take notice of it) that Joseph and his Wife had formerly liv'd in Galilee, as we find it in particular in St. Luke's Gospel. For when Joseph, being encouraged by the Angel, observ'd that Judea only, and not Galilee, was under Archelaus's Jurisdiction; and so upon the Divine Admonition resolv'd to go for Galilee: 'Tis thus express'd by St. Matthew *Ἀνελθὼν*, he return'd into the parts of Galilee, for that is the proper rendring of this word, (tho' it be sometimes of a somewhat different Importance in the New Testament,) and is us'd in the same Chapter of the departure or returning of the Wise-

Wise-men to their own countrey again: which seems to me a kind of intimation that he had liv'd in Galilee before his coming to Bethlehem to the Enrolment of his Family there, as we have a particular account in St. Luke's Gospel. Luk. j. 26, 56. and ij. 4.

Coroll. 7. Hence we may learn to correct the common Æra or Year of our Lord, viz. We must add three years, two months, and a week to the common Account, if we would have the true number from the birth of our Savior till our own times. Thus this year 1701, till the 25th of October is the 1704th, and after that the 1705th since the Nativity of our Savior; and in the same manner for all other years of the Christian Æra whatsoever.

Coroll. 8. Hence we may observe with how little reason the slaughter of the Infants, and the death of Herod have been delay'd by many Expositors for an intire two years space after the Nativity, viz. because the slaughter extended to all, *Ἄνδ' ἀνθρώπων, καὶ ἡλικιωτέρων*, from two years old and under, as if these two years related to the time of the Nativity: whereas they most clearly regard only the first appearance of the Star to the wise-men long before. St. Matthew's words are, Then Herod, when he had privily called the wise-men, inquired of them diligently what time the Star appeared. And afterward, Then Herod—*Matt. ij. 7.* slew all the children—from two years old and under, according to the time which he had diligently inquired of the wise-men. Which are too plain to need any further Exposition. *V. 16.*

Coroll. 9. Hence we see the exactness of that most ancient and venerable division of the Periods of the World, which is still the Tradition of the house of Elias; and its punctual agreement with the time of the coming of Christ: † 2000 years Emptiness, 2000 years the Law, and 2000 years the Days of the Messias. Or, as I suppose it was originally design'd, 2000 years

שְׁנֵי אֲלָפִים תוֹהוֹ שְׁנֵי אֲלָפִים תוֹרָה שְׁנֵי אֲלָפִים יְמוֹת הַמָּשִׁיחַ.

Vid. Burnetium Theor. l. 3. c. 5. & Lamy Apparatu Chronolog. Part. 2. s. 3. sect. 6.

Emptiness

Vid. Uffer. An-
nal. ad A. M.
2008.

Emptiness before Abraham, who receiv'd the promise of the Messias : 2000 years the preparation to the coming of the Messias, of which the Law took up the main part: and 2000 years more the days of the Messias, possibly before the happy Millennium. For as Abraham was born A. M. 2008, very nearly accordingly to this division: so by the present Account Christ was born in the beginning of A. M. 4001, just after the completion of the two former Periods. Which so very ancient and remarkable a Monument of the Jews before the Birth of Christ, ought to persuade them that Jesus of Nazareth, who was born at the punctual time of their old expectations, is the true Messias, by whom alone they can be sav'd.

XV. The Genealogy in St. Matthew is that of *Joseph*, the Husband of the Virgin *Mary*; and is his Natural Pedigree from *David*, by his Son *Solomon*.

Matt. j. 16.

That this is the Genealogy of *Joseph* is granted by all, and is expressly asserted at the conclusion of it, *Jacob begat Joseph, the husband of Mary, of whom was born Jesus which is called Christ*. That this is a *Natural Genealogy*, and not a bare *Legal Succession*, is thus prov'd.

1. The nature of a Genealogy among the *Jews* demonstrates this, which certainly was ever look'd upon not as a bare List of Persons succeeding in the same Office, but a Register of Fathers and Sons deriv'd down by Generation in the same *Line*.

V. 2.

V. 12, 13.

2. The generality of Persons concern'd are allow'd by all to have been truly Father and Son successively; and what sufficient Reasons there can be to suppose it otherwise in the rest, I cannot imagin. *Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his Brethren*. Here is undoubtedly a Catalogue of Fathers and Sons by descent, and no manner of Succession to the same Office. *Jeeonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud*. Why these should not equally be esteem'd Fathers

Fathers and Sons, when the case and words are the very same, I know not.

3. The word here us'd all along *Ἐγέννησε* *Begat*, signifies a Natural Derivation, and can never be strain'd to imply a bare succession only: neither did ever any good Author use it in so odd an acceptation; and if we should in any other case find it so expounded, we should certainly esteem the Exposition not only false, but ridiculous.

4. The case of *Jeconias* is an evident instance sufficient to overturn such an *Hypothesis*; for his Successor was his Uncle *Zedekias*, and his Son was *Salathiel*, as the Old Testament informs us. Yet we see 'tis not said *Jeconias begat Zedekias*, 1 Chron. iii. 17 as it ought otherwise to have been; but *Jeconias begat Salathiel*, as the plain import of words, and reason of things did require.

Coroll. 1. *Jeconias, whose suppos'd want of Children is the only instance in this Genealogy which can incline us to believe it any where a bare succession, did truly Beget Salathiel. This is not only asserted by St. Matthew, but is evident in the Old Testament History. 'Tis true, God pronounc'd his doom thus by the Prophet Jeremy, Write ye this man childless, or desolate. But sure those who collect from hence that he had really no children, never read the whole Period. Hear the words at large, and believe Jeconias to have had no Children if you can. Is this man Coniah a despised broken idol? Is he a vessel where- Jer. xxij. 28, 29, 30.
in is no pleasure? Wherefore are they cast out, he, and his seed? and are cast into a land which they know not? O Earth, Earth, Earth, Hear the word of the Lord! Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper sitting upon the throne of David, and ruling with royal authority any more in Judah. So that 'tis hence evident that tho' here the Royal Power was for ever to go out of the Line of *Jeconias*; and his Children were to be no comforts to him, as if he were indeed depriv'd of them; yet that undoubtedly he had Children, and that they were to be carry'd into Captivity also.*

Coroll. 2. *Zorobabel was the true and proper Son of Salathiel, and not the Son of his Brother Pedaiah. 'Tis true, in*

1 Chron. iij.
17, 18, 19.

Ezra iij. 2. and
v. 2. Nehem.
xij. 1. Hag.
ij. 2, 23.

the Chronicles Jeconias is said to Beget Salathiel and Pedaiah, and Pedaiah to beget Zorobabel. Whence 'tis commonly suppos'd that Salathiel dying without Children of his own, his Brother Pedaiah took his Wife, and rais'd up Seed to him, and that in this sence only Salathiel is said to have begot Zorobabel. Yet because 1. Zorobabel is every where else in the Old and New Testament stil'd the Son of Salathiel, and not of Pedaiah: because 2. Salathiel might have a Son of the same name with the Son of his Brother Pedaiah, as is very usual: because 3. no other instance in this whole Genealogy can be shewn, but what is a truly natural Generation: and because 4. the Alexandrian MS. even in this place of the Chronicles, says that not Pedaiah, but Salathiel was the Father of Zorobabel, according to all the other places wherein they are mention'd: for all these reasons I say, it may still justly be suppos'd that the course of natural Generation was no more interrupted in this than in the other steps of the Genealogy before us, and so that Zorobabel was truly and properly the Son of Salathiel.

Luk. ij. 4.

Coroll. 3. Since this is the only Genealogy of Joseph extant, as we shall see hereafter; and since Joseph, by the express words of Scripture, as well as his Enrolment at Bethlehem, was undoubtedly of the house and lineage of David, there can be no just ground to believe this any other than his Natural Pedigree by the Line of Solomon from David; as it appears to be at the first sight to every unprejudic'd Reader.

Coroll. 4. Since in this Natural Pedigree there is not one certain instance of any Legal Generation, (by the raising up of Seed to a Brother) we have no sufficient foundation to believe Joseph any otherwise begotten by Jacob, than every Son in the whole Genealogy besides, was begotten by the preceding Person; and so all the reason in the world to affirm Jacob to have been his proper and only Father by Natural Procreation.

Matt. j. 1.

Coroll. 5. Hence we may see the main design of this Genealogy in St. Matthew. 'Tis true, it is in a lower sence a Genealogy of Jesus, the Son of her who was the Wife of Joseph: because it shews the number of Generations from Abraham to Jesus, and it shews that in a legal sence, where the Family of the Mother was not consider'd at all, Jesus was the Son of David; and

and it also shews that all the Legal Rights of the eldest Son of a Family from David, was invested in Jesus also. But then all these respects do not bring it up to the nature of a true Genealogy of Jesus, nor at all prove him the Son of David in that sense, in which the Scripture had promis'd, and the Jews expected the Messias to be so; and therefore I cannot esteem that as the main design of this Genealogy. If we look into one single Verse in St. John, we shall see the true reasons of this and the other Genealogy of our Savior, corresponding to the two great Characters of the true Messias. In the dispute the Jews had one with another, whether Jesus was the true Messias or not, those who deny it, insist upon the want, as they imagin'd, of those two distinguishing marks which both the Scripture and the Jews expectations requir'd. Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Whence we see that whoever claim'd to be the Messias, must be able to prove two things. 1. That he was truly of the Seed of David; and 2. That he was really born at Bethlehem, the City of David. And both these Characters are own'd by all Christians to be necessary in this case. Now, I say, the two Genealogies of our Savior were principally design'd to demonstrate that Jesus of Nazareth had an undoubted claim to them both: and 'tis a little strange that all Commentators should restrain both the Genealogies to one of these Characters, when thereby the other, which was equally necessary to be secur'd, had no particular provision made for it. That St. Luke's Genealogy is a demonstration of the latter Character, viz. that Jesus was the son of David, we shall shew hereafter: and to prove that the same Jesus was born at Bethlehem is, I think, the main design of St. Matthew in his Genealogy. When our Savior first preach'd and wrought Miracles, he was then above 30 years old, and had liv'd so long at Nazareth in Galilee, that he was by the Jews universally taken for a Galilean by Birth, as well as Habitation; as we find in several places of the Evangelical History. It was therefore as necessary that some certain demonstration should be produc'd that this Jesus of Nazareth in Galilee, was born at

Joh. vij. 41.

Matt. xxj. 11.

Joh. j. 46, 47.

Mar. xiv. 70.

Luk. xxij. 59.

Bethlehem in Judea; as that he deriv'd his Pedigree from David. And according as we shall find hereafter that St. Luke's Genealogy proves the latter, so do's that before us in St. Matthew the former Character of the Messias. It was a thing known by every body in the time of Christ's Ministry that there had been an Enrolment of the Jews, a little above 30 years before: and that then every one had been oblig'd to go to the places of their own Tribe and Family; and that accordingly all those of the Tribe of Judah had gone to Judea, and all those of the Family of David, to the City of David, which was Bethlehem. So that if it could be demonstrated that Joseph the Husband of the Virgin Mary, was of the Tribe of Judah, and Family of David, there would then remain no doubt of their having been at Bethlehem when Jesus was born; since his Age, and the Delivery at that time, and probably the new-born Child himself were easily to be found in the Public Records of that Enrolment there. So that at last a Genealogy of the Line of Joseph was as proper and necessary to prove this Characteristic of the Messias, that Jesus was born at Bethlehem; as a Genealogy of the Line of Mary, that he was really the Son of David. And that St. Matthew did principally regard this, we may collect from the necessity there was that the Messias should be born at Bethlehem, most particularly taken notice of by him, and by no other of the Evangelists: which will deserve our careful consideration. For as soon as he had given an account of the Genealogy and Nativity

Matt. ij. 1, &c. in his first Chapter, he begins the second thus; Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise-men from the east to Jerusalem: inquiring where the Messias was to be born. Upon which, the Sanhedrin meet, and agree that he was to be born in Bethlehem of Judea. For thus, say they, It is written by the Prophet, And thou Bethlehem in the land of Judah art not the least among the Princes of Judah; for out of thee shall come a Governor that shall rule my people Israel. From whence it appears that the great question with which St. Matthew was concern'd, was not of what Linage, but in what place the Messias.

Messias was to be born: and accordingly 'tis most reasonable to look upon that as the principal end of his Genealogy.

Coroll. 6. Here we may observe the nature of this Genealogy in particular, viz. A division of the whole space between Abraham and Christ into three great Periods. The first from Abraham to David, before the Regal Government. The second from David to the Babylonish Captivity, under the Regal Government. The third from the Captivity to Christ, after the Regal Government, till the days of the Messias.

Coroll. 7. Hence we may conjecture at the reason of the omission of four Persons in the second Period, viz. Of Ahaziah, Joash and Amaziah, after Joram; and of Jehoiakim after Josiah. That these Persons are omitted, the Old Testament History do's assure us: and since the first of these Periods had fourteen Persons, and the last possibly had at-^{1 Chron. iij.} so just fourteen Persons, it pleas'd either the Evangelist, (or rather had pleas'd the Jews in that Genealogy from whence St. Matthew transcrib'd his,) to leave out a few names in the second Period, and so to reduce every one of them for the advantage of Memory, to the same equal number of fourteen Generations, which, since it made no alteration in the main design, was not to be look'd on as of any great consequence one way or other.

Coroll. 8. The original complete number design'd by these three fourteens, if there had been no particular interruption of them, was no more than 40 Generations. This Observation, tho' very obvious, has been hitherto neglected; and caus'd great difficulties to no purpose. Thrice fourteen is 42, if they were all separate, and not join'd so that the last of one Series were the first of the next. But thrice fourteen where each Series is link'd together in one common person, is but 40, as every one must acknowledge. Now that the fourteen Generations were design'd here inclusively, so that the last of the one was also the first of the other, is certain from the first Period, which is out of dispute, and so the measure of the rest. From Abraham to David fourteen Generations, by including the two extremes: From David to the carrying away into captivity fourteen generations. Where it ought to be inclusive also; for David is ext-

Matt. j. 17.

pressly the first of this, as well as the last of the former Series. So that the number from Abraham to Christ inclusively, must have been 40, if no particular interruption had happen'd in the case.

Chronol. Prop. 13. Coroll. 9. But since the Series from David is not to a Person, but an Epocha, the Captivity: and so the last Person before, and the first Person after it are different, (on account of the omission of him, in whose time it happen'd :) The complete number here design'd, is 41. For 'tis not in St. Matthew from David to Josias, or Jeconias, but to the Captivity (which was prov'd elsewhere,) fourteen Generations: and 'tis not afterward from Josias, or Jeconias, but from the Captivity to Christ fourteen Generations. All which will be very plain from the Table following.

1 Abraham	1	1 David	1	1 Jeconias	28
2 Isaac	2	2 Solomon	15	2 Salathiel	29
3 Jacob	3	3 Rehoboam	16	3 Zorobabel	30
4 Judah	4	4 Abiah	17	4 Abiud	31
5 Pharez	5	5 Afa	18	5 Eliakim	32
6 Ezron	6	6 Jehosaphat	19	6 Azor	33
7 Aram	7	7 Joram	20	7 Sadoc	34
8 Aminadab	8	8 Ozias	21	8 Achim	35
9 Naathon	9	9 Jotham	22	9 Eliud	36
10 Salmon	10	10 Ahaz	23	10 Eleazer	37
11 Booz	11	11 Ezekias	24	11 Matthan	38
12 Obed	12	12 Manasses	25	12 Jacob	39
13 Jesse	13	13 Amon	26	13 Joseph-Mary	40
14 David	14	14 Josias	27	14 Jesus Christ	41

Coroll. 10. There is therefore no want of any person in the present Copies, nor the least occasion for any various Readings to make up any defect in them. Since this Genealogical Table appears the very same in its numbers and disposition that it was originally design'd for.

Coroll. 11. Nor is there any occasion for making the former Jeconias, who is the Son or Grand-son of Josias, different from him

him who is the Father of Salathiel; for considering the two former Corollaries, this will but perplex, instead of clearing the Genealogy.

Coroll. 12. There is no need of receding from the propriety of the Original, as to the time of the Birth of Jeconias, *ἐν τῇ μισθῆσιν Βαβυλῶν*. About the Captivity of Babylon. For Jeconias and his Brethren must certainly be born about that time, which was in the fourth year of their Father Jehoiakim's Reign.

XVI. The Genealogy recorded by St. Luke, is that of our Savior himself by the Blessed Virgin.

The Reasons of this Assertion follow.

1. Any real Genealogy of our *Savior himself*, who was born of a Virgin, must needs be that of the same Virgin his Mother. Now since St. Luke professes to give us the Genealogy of *Christ himself* (*Jesus himself was about 30 years* Luk. iii. 23. *of age when he began his ministry, being, as was suppos'd, the son of Joseph, of Heli, &c.*) We have great reason to believe that it is by the Blessed Virgin, who was his only Parent in this World. 'Tis true, there is a Genealogy in St. Matthew relating to our Blessed Savior, which is not by his Mother, as we have seen above. But then, as we have there shew'd, that Genealogy was of another nature, and to another end. Nay, what is peculiarly considerable, at the conclusion of it it appears not to be the Genealogy of *Jesus himself*, in a proper sence, but only of his Mother's Husband; and so is no Objection in the present case. St. Matthew's words are *Jacob begat Joseph the husband of Mary, &c. of which Mary was born Jesus, which is called Christ.* So that notwithstanding, for other good reasons consider'd already, St. Matthew gives us a Genealogy of *Joseph*, the only putative Father of *Christ*: yet St. Luke, who assures us that his is that of *Christ himself*, must be suppos'd to mean the Genealogy of his true Mother. 2. Any other Pedigree of our Savior than that by his Mother, would not have avail'd at all to the proof of his being the Son of *David*, the true *Messias*. The *Jews* always,

ways, and with good reason expected a *Messias* truly of the Posterity of *David*; and if any one who pretended to that Title, could not prove himself of that Family, he was wholly to be rejected by them. Whence it is highly reasonable to believe that this Genealogy of our Savior was design'd to prove him the Son of *David*, and by consequence that his true Mother was of the same Family. Otherwise he had expos'd himself to the Contempt and Derision of the *Jews*, for proving so laboriously a point almost wholly foreign to his purpose, and *their* expectations.

Act. ij. 30.

3. St. *Luke* is of all others the least to be suspected of waving the true and natural Line of our Savior, because himself records the fullest Declaration in the whole Bible, of the necessity of our Savior's derivation from the Loins of *David*, in the most proper and full sense imaginable. 'Tis in St. *Peter's* famous Sermon on the day of *Pentecost*. The words are, *David being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.* If we duly consider such a Declaration as this, recorded by St. *Luke*, 'tis hardly possible to suppose that himself should omit the real Pedigree by *Mary*, and only give us a second putative one by her Husband *Joseph*.

See Heb. vij.
14.

4. The *Jews* in the first times of the Gospel, never question'd the truth of our Lord's being of the Tribe of *Judah*, and House of *David*: otherwise they would have urg'd the contrary as an invincible Argument against his Pretensions to be their *Messias*. Now if the Genealogy of our Savior himself was so evident among the *Jews*, 'tis not to be supposed that it should be wholly omitted by all the Evangelists, and yet two Genealogies of his reputed Father be set down there so very particularly, as on the other supposition we find they are.

5. 'Tis allow'd by all that the Pedigree of *Heli* in St. *Luke* is deriv'd from *Nathan* the Son of *David*; and all the dispute is whether *Joseph* was the Son, or *Mary* the daughter of *Heli*. Now none can be so unexceptionable, either Witnesses or Judges in this case, as the ancient *Jews*, especially if their Testimony be directly contrary to their

their own Cause, and Interest. If *Joseph* were the Son of *Heli*, they might lay it very hard to us to prove that *Jesus* was truly the Son of *David*, as indeed they frequently do at this day. But if *Mary* the true Mother of *Jesus*, was the Daughter of *Heli*, they yield us the main point; for then we can shew them every step of the descent of *Jesus* from *David*, nay, from *Abraham* and *Adam* also, extracted out of their own Tables of Genealogy. Yet we shall prove that the Authors of the *Jerusalem Talmud*, above 1200 years ago, openly call *Mary*, the daughter of *Heli*, as a thing commonly known among them. The Passage is this, Translated by an unexceptionable Person. *There is*, says Dr. *Lightfoot*, in Horæ Heb. in the *Jerusalem Talmud* a discourse of a certain Person who in his Sleep saw the punishment of the Damned. Among the rest he † saw *Mary the Daughter of Heli among the Shades*. Rabbi *Lazar Ben Josah* saith, *That she hung by the Glandules of her Breasts*. Rabbi *Josah Bar Haninah*, saith, *That the great Bar of Hell-Gates hung at her Ear*. Which exactness of both names *Mary the Daughter of Heli*, and the bitter Reflections on her, so usual with them towards the Mother of *Jesus*, make it more than probable that the Blessed Virgin is meant by them; and if so, we have the case determin'd by the most unexceptionable Witnesses or Judges in the world, and the Genealogy of St. *Luke* is undoubtedly prov'd to be that of the Blessed Virgin.

Coroll. 1. Hence we learn the meaning of St. *Luke's* words, which have hitherto occasion'd all the difficulty in this matter. *Kai autis η ο Ιησους αμαρτητωδης γενησθαι δεδωκεν αμαρτιαν* *Luc. iij. 23.* *οτις η Ιωσηφ υιου Ηλι, τε Μαριαν, &c. viz.* That *Jesus* himself was about 30 years of age when he began his Ministry, being, as was suppos'd, the son of *Joseph*, but indeed of *Heli*, of *Matthat*,

חמא מרים ברת עלי בצלים ר לעזר בר יוסה אמר
תלויא בחושי בקייה ר יוסה בן חגינא אמר צירא דחרעא
רניהום קבוע באורנה

Talmud Hierosol. Chagigah. Fol. 77. 4.

Z

ḥc.

&c. i. e. Tho' he was suppos'd the Son of Joseph, yet was he really (by his Mother, Heli's Daughter) the Son or Grandson of Heli, the Son of Matthat, &c. or else thus, being, as was suppos'd, the Son of Joseph, who was the Son of Heli (by the Marriage of his Daughter) who was the Son of Matthat, &c. In which Paraphrases it must be own'd that the construction of St. Luke is not so clear and natural as 'tis generally in other places, and as St. Mathew's is upon the like occasion. But that one of them is his true sence, and that Mary was the Daughter, and not Joseph the Son of Heli, I shall shew in the following particulars. 1. I shall prove that Joseph was the Son of another, and not of Heli. 2. That Mary was not only the Daughter of Heli, but publicly known to be so. 3. That very good reasons may be given why the name of Mary was omitted, tho' her Genealogy was described. 4. That the words will bear the sence here put upon them. 1. Joseph was the Son of another, and not of Heli. This St. Matthew expressly assures us of; Jacob begat Joseph the husband of Mary, of whom was born Jesus which is called Christ. And as to the Legal Generation, where on the death of a Person without Children, the next of Kin was to raise up Seed to his Brother or Relation, whereby a Person might have two Fathers, the one Legal, and the other Natural, (which is the only evasion here,) it can have no place in the present case. For 'tis next to impossible that Jacob, of the Family of Solomon, should be next of Kin to Eli, of the Family of Nathan, after the interval and distinction of a thousand years. So that this Assertion of St. Matthew is decretory, and in a manner demonstrates the certainty of the present Corollary. 2. Mary was not only the Daughter of Heli, but publicly known to be so. This is a clear consequence of the Quotation out of the Jerusalem Talmud before, where we find above 400 years after our Savior, an own'd and public Tradition among the Jews, that the Blessed Virgin Mary was the Daughter of Heli, according to the present Exposition of the Testimony of St. Luke in the Genealogy before us. 3. Very good Reasons may be given why the name of Mary was omitted, tho' her Genealogy was described in this place. For since the Jews never had the names of Women in their Genealogies; since St. Luke was to add no names to that

Ge-

Matt. j. 16.

Genealogical Table he transcrib'd; and since when St. Luke wrote 'twas well known that the Mother of Jesus was the Daughter of Heli, : 'Tis not, on these accounts very strange that her name should be omitted, even where her Pedigree was describ'd by the Evangelist. 4. The words will bear the sense here put upon them. For if our Savior be suppos'd to be here call'd the Son of Heli, as many believe, tho' he was his Grandson, in strictness of speech, this is so usual in Scripture, and in degrees far more remote also, that it can be no mighty difficulty in the present case. But if Joseph be here stil'd the Son of Heli, when he was in reality but his Son-in-law; this will not be without good authority in the phrase of Scripture neither. For as in a Parallel case Daughters-in-law are stil'd Daughters by the word as properly denoting own Daughters, as the word before us denotes an own Son, several times in the Old Testament : Gen. xxxvij. 1. 10. 35. Ruth j. 11, 12, 13. so in this peculiar case before us may Joseph, the Son-in-law of Heli, be properly enough stil'd his Son by the Evangelist in the present Genealogy.

XVII. St. Luke's Genealogy by the Blessed Virgin is intirely different from St. Matthew's by Joseph, from the days of David.

That St. Luke's Genealogy is deriv'd from Nathan, and St. Matthew's from Solomon, two different Sons of King David, is evident in their respective Gospels, and is not question'd by any. That these Families continu'd distinct till the Babylonish Captivity, is alike evident, and granted by all: that therefore they then were not united, but did still continue distinct, is what I am oblig'd to prove in this place; which I shall do by the following Arguments.

1. There was no occasion for the union of these Families. For since the Messiah was only promis'd to be of the Seed of David, but not of Solomon; and since this promise was equally fulfilled by his descent from David by his Son Nathan, as it would have been if he had descended from him by his Son of Solomon, there is no reason to suppose that the

Line of the blessed Virgin, or the Posterity of *Nathan* in *St. Luke*, must intermix with the Line of *Joseph*, or the Posterity of *Solomon* in *St. Matthew*, as they had regard to the Genealogy of our Savior, with which alone we are at present concern'd.

2. There is no way agreeably to the Laws and Customs of the *Jews*, by which these two Families could be united. For as to the Union by the Legal method above-mention'd; the taking of the Widow of a Brother, or nearest Relation to Wife, and raising up Seed to him, that can have no place at all here: for at this distance from *David* of 400 or 500 years, a Person of *one* of these Families was so far from being nearest of Kin to a Person of the *other*, that they were in reality not a-kin at all. And then as to the still more weak Union of the Families by the succession of one in the Kingdom to the other; this is least of all to the purpose: for besides, that this business of succession is wholly different from that of Generation, and is no Union of Families at all; besides this, I say, the Kingdom of *Judah* it self was destroy'd, and the People carry'd into Captivity e'er there is any occasion for this union by succession. And I suppose, we have little reason to consider succession to the Kingdom of *Judah* as a foundation of Sonship, and Union of Families, when the Kingdom of *Judah* it self was extinct before.

3. The only pretence for this conjoining the two Lines before us, is the likeness of two successive names in each Genealogy *Salathiel* and *Zorobabel*, and the supposition thence arising, that they were the same Persons. Now if it can be made appear that the *Salathiel* and *Zorobabel* in *St. Matthew* are no less than five Generations later than the *Salathiel* and *Zorobabel* in *St. Luke*, and by consequence wholly distinct from them, it will be own'd that the very foundation of the difficulty is remov'd, and the two Genealogies will appear to be absolutely distinct from the very days of *David* till those of our Savior. Now this is fully prov'd by a famous Text in the Prophecy of *Zechariah*, if it be taken in the sence that my learned Friend Mr. *Allin* with great probability do's put upon it. This Prophet speaking of the Repentance and Lamentation

mentation of the *Jews* for the murder of their *Messiah*, at their future Conversion, chuses to instance particularly in some of the most remarkable Persons of the Line by *Nathan*, (whence the *Messiah* himself was to proceed) from the days of *David* till his own time. And as 'tis very natural and suitable, describes their Mourning, who were the most nearly related to the *Messiah* according to the *Flesh*, as the most remarkable and affecting of all others; and accordingly specifies four of those his Progenitors, whose names are in *St. Luke's Genealogy*, and that in the order wherein they are there found; nay, and so as to imply that the last of those which he names, was contemporary with himself also; thereby giving us very great light in fixing the times not of those Persons only, but also of all the rest in that whole Genealogy. The Prophets words are these. *I will pour upon the house of David, and Zech. xij. 10-- upon the inhabitants of Jerusalem the spirit of grace and sup- 14- plications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart. The family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart, the family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart: all the families that remain, every family apart, and their wives apart. What Families can these names David, Nathan, Levi, Shimei possibly refer to, as they are confin'd to the house of David, and the inhabitants of Jerusalem, but to those who were the Progenitors of our Savior, and who are all found distinctly recorded in St. Luke's Genealogy? I confess, I take it to be a clear case, and that these Families, and no others, are here intended by the Prophet. And what is the reason that 'tis not said the family of the house of Shimei, as 'tis in all the rest, but only the family of Shimei, but because this was spoken in the time of Shimei, while his Children made only a single Family at home with him, and be-*

fore they spread into several *Houſholds*, as the Poſterity of all the former had already done. This ſeems ſo fair and rational an *Expoſition* of the difference of the Phraſes here us'd, as muſt extort the aſſent of all who are ſatisfy'd with the former. Now this being ſuppos'd, 'tis evident that *Semei* in the fifth Generation after St. Luke's *Zorobabel*, was but contemporary with *Zorobabel* the Leader of the *Jews* in St. Matthew. Q. E. D.

Luk. iij. 26, 27.

Coroll. 1. Here we may obſerve the difference of the number of Generations in the ſeveral Periods before and after the time of *Semei* in St. Luke's Genealogy. From David to *Semei*, in about 300 years, there are reckon'd up 26 Generations. But from *Semei* to Chriſt in about 540 years there are no more than fifteen. Now this difference in the numbers before and after the *Jews* Reſtoration to their own Land, (which is in a ſomewhat leſs degree obſervable in St. Matthew's Genealogy alſo, if the four Perſons omitted in his ſecond Series be but added to them) was either owing to the different natures of the accounts whereby the Lines were continu'd in the firſt-born till the return from Captivity, but no longer: or elſe to the differing ſtate of the People of the *Jews*, during the main parts of theſe different Periods, whereby in the times of eaſe and quiet, before the captivity they marry'd much ſooner than in the times of confuſion and diſturbance after it, as is very likely, and very ſuitable to thoſe different conditions they were in.

Coroll. 2. 'Tis probable that the laſt Period in St. Matthew's Genealogy had really no more than thoſe fourteen which are expreſſly named in it. For ſince there are but very few more Generations in St. Luke in the ſame Period of years, and ſince we have no reaſon to believe that St. Luke leaves out any Generations, (nay, by the number of Perſons from David to *Semei* compar'd with the number of years belonging to them are ſecure, that all that time not one is omitted by him.) Upon theſe accounts it ſeems reaſonable to ſuppoſe that St. Matthew's third as well as firſt Period had juſt fourteen Generations, and that on this account only the four Supernumeraries in the ſecond Period were omitted by him, or rather by the *Jewiſh Writer* of that Genealogical Table which he tranſcrib'd.

Coroll.

Coroll. 3. *The likeness of two names only, Father and Son, Salathiel and Zorobabel in two such long Genealogies, is but a poor argument that they were the same Persons: especially when all the Circumstances of the Persons before and after, and the time in which they liv'd were so different We find in the line of Ephraim, Jacob begat Joseph: and in that of our Savior recorded by St. Matthew, Jacob begat Joseph the husband of Mary. Yet no one in the least imagines them the same, because of the diversity of the Persons before and after, and of the times in which they liv'd. If in two otherwise differing Generations in England, William the Son of George should appear with different Predecessors and Successors, and at a 100 years distance in point of time, he would be look'd upon as very unreasonable, who from the bare likeness of two successive names should suppose them to be the same Persons. And they seem to me almost as unreasonable here, who from the like similitude of two names in St. Matthew's and St. Luke's quite different Pedigrees of our Savior, against plain evidence to the contrary, do suppose them the same Persons, and thereby raise groundless difficulties in the Evangelical Histories. Let but any one view the following Table of the few Posterity of Cain, and of Seth before the Deluge, and see how much greater resemblance of names there was in that case (where yet no body is so Childish as to conclude them to be the same Persons) and he will see the much greater absurdness in the case before us.*

Sons of Cain.

- 1 Enoch
- 2 Irad
- 3 Mehujael
- 4 Methusael
- 5 Lamech
- 6 Jabal
- 7 Jubal
- 8 Tubal-Cain.

Sons of Seth.

- 1 Enos
- 2 Cainan
- 3 Malaleel
- 4 Jared
- 5 Enoch
- 6 Mathusela
- 7 Lamech
- 8 Noah

Gen. iv. and v.

Coroll. 4. *Since upon the whole it appears that all those numerous and perplexing difficulties which have been so much objected by the Jews and Infidels against the Genealogies of*
St.

Luk. iij. 23.

Mat. ij. 16.

1 Sam. xxj. and
xxij.

St. Matthew and St. Luke compar'd together; and by the most learned Defenders of the Sacred Writings have been really thought almost inexplicable, amount to little more than an unusual expression in an unusual case, where the Progenitors of one who had no Father on Earth were to be enumerated, we may hence learn that even such difficulties in the Sacred Writings as still appear inexplicable to us, may in themselves be very far from being so. Nay, many of those which have hitherto seem'd the most incapable of Solution; are so far from being really so, that frequently nothing but some odd and ungrounded mistakes are the occasions that there is any manner of difficulty about them. Thus for instance, if the Reader will pardon a very short digression. When St. Mark assures us that David eat the Shew-Bread in the days of Abiathar the High-Priest, a mighty difficulty is rais'd, as if this contradicted the Old Testament History; whereas there is not, I think, a syllable there against it. For sure Ahimelech might, as the head of a Course, be in attendance on the Tabernacle when David came, and yet the High-Priest, whose business did not require his attendance there, might be one whose name was Abiathar at the same time. And this is the less improper to be here observ'd, because the occasion of this mistake is the same with that which we have just been concern'd withal, viz. The similitude of the names of two several Persons. The one of the High-Priest himself, and the other of a Son of that Priest who was then in attendance upon the Tabernacle.

XVIII. Our Savior was absent from Jerusalem the intire space of two years and a half, from his second Passover, till the Feast of Tabernacles before his Death.

It has been by some suppos'd that our Savior was at Jerusalem at all the Jewish Feasts during his Ministry. But tho' I will not deny that he might be at most of the rest; yet that he was not there during the before-mention'd space of two years and a half, the following Observations will prove.

1. St.

1. *St. John*, who alone gives an account of all the Passovers and public Feasts of our Savior, and gives us the History of what pass at the rest of them; says not a word of his going to *Jerusalem* within the term above limited. His first Passover at *Jerusalem*, he describes in his second Chapter. At the following Feast of Weeks, he appears also by *St. John* to have been in the neighborhood of *Jerusalem*, and to that Feast very probably he went; tho' because it lasted but a single day, nothing extraordinary happen'd, and so our Savior leaving it immediately, no particular notice is taken of it by *St. John*. The next Feast, that of Tabernacles, was in all probability soon after *Christ's* leaving *Judea*, and going for *Galilee*, in the fourth Chapter. And because *Christ* left *Judea* on purpose to avoid the designs of the *Pharisees*, 'tis not to be suppos'd that he would immediately throw himself into their hands at the Feast following. The next Feast was the second Passover of our Savior's Ministry, when our Lord went up to *Jerusalem*, as *St. John* assures us. The History of which Passover you have at large in the fifth Chapter of his Gospel. The next Passover, and the Feasts of Weeks, and of Tabernacles both before and after it, were within the compass of the History of the three other Evangelists, and so *St. John*, who only supplies their defects, was not concerned with them, unless our Savior had gone to *Jerusalem* to them. (For then no account having been given of them by the rest, it had been *St. John's* Province to have interpos'd their History.) So that even his silence in these Feasts is a very probable argument that our Savior was absent at the same times. The fourth Passover, as to the time of its approach, is mention'd by *St. John* in the Miracle of the feeding of 5000 in the Wilderness, but without the least hint that our Savior went up to it to *Jerusalem*; and the next Feast, that of Weeks is not mention'd at all by him in his Gospel. So that as far as appears from *St. John*, who is our best Guide in this matter, *Christ* was never at *Jerusalem* within the time limited above, from his second Passover to the Feast of Tabernacles before his death.

2. The rest of the Evangelists say not a syllable of *Christ's* going up to *Jerusalem* within the time limited: nay, they fairly imply the contrary as to those Feasts of which there are any footsteps in their Gospels. About the time of the third Passover, we find him in their accounts, near the Sea of *Galilee* Matt. ix. 9-17. a little before, and a little after that *first sabbath after the second day of the Passover*, when the Disciples plucked the ears of corn. So that in all probability our Savior and his Disciples were in *Galilee*, and near the Sea of *Galilee* all that while. And about the time of the fourth Passover, the Scribes and Pharisees came down from *Jerusalem* as far as *Galilee*, to Examine and Confront him: which certainly, if he had either lately been at *Jerusalem* at the Passover, or was soon expected there, they need not have done. Mar. ij. 13-22. Luk. v. 27-39. Matt. xij. 9-21. Mar. iij. 1-12. Luk. vj. 6-11. Matt. xv. 1. Mar. vij. 1.

3. This is farther evident by the particular Circumstances of *Christ's* leaving *Jerusalem* at the second Passover, and ascending thither at the last Feast of Tabernacles, (the bounds between which I suppose him not to have been there.) At the second Passover our Savior was in very imminent danger of his life, for healing on the Sabbath day, and calling himself the Son of God: or in the *Jews* opinion, for Profanation of the Sabbath, and for Blasphemy. St. *John's* words are, *Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.* And afterwards, *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his father, making himself equal with God.* So that we see, unless our Savior would voluntarily expose himself to the malice and cruelty of the *Jews* before his Preaching was finish'd, and the time of his death determin'd by the Prophecies of the Old Testament was come, he must keep away from *Jerusalem*. And that accordingly he did so, St. *John* assures us in the beginning of his seventh Chapter in these words, *After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him.* And all this is mightily confirm'd by the Circumstances of the last Feast of Tabernacles, when our Savior went thither again, both in St. *John's* and St. *Luke's* Gospels. From St. *John* 'tis plain that he had staid

Joh. v. 16.

v. 18.

Joh. vij. 1.

staid so long in Galilee that his Relations wonder'd at it, and advise him by all means not to live in so private a corner of the Land, but to shew himself at the public Feasts at Jerusalem. Now the Jews feast of Tabernacles was at hand. His Brethren therefore said unto him, depart hence, and go into Judea, that thy disciples there also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world. And when afterwards our Savior went up to the Feast, he did it not till the middle of it: (probably that he might not give long time to his Enemies for their contrivances against him,) as the same Evangelist informs us. And as to St. Luke, his account of it plainly implies that before this Feast his time was not come, and so till now he could not, with safety, venture up to Jerusalem. His words are, *It came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, viz. to this last Feast of Tabernacles.* 4. Which Proposition is also still farther confirm'd by what pass'd between the Jews and our Savior at this Feast, with immediate reference to the second Passover two years and a half before. As soon as our Savior appears, the discourse begins with direct regard to the Miracle done there so long since, and to the design against his life, which was form'd at the same time. Our Savior's words are, *Why go ye about to kill me? The people answered and said, Thou hast a devil; who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel—I have made a man every whit whole on the sabbath day. viz. as all agree, the Man who lay at the Pool of Bethesda, and was heal'd at the second Passover. Then said some of them of Jerusalem, is not this he whom they seek to kill?—Then they sought to take him; but no man laid hands on him, because his hour was not yet come.* All which discourse is a most pregnant evidence that this was the very next time of his coming to Jerusalem after that Passover, two years and a half before; as was to be demonstrated.

V. 3, 4.

V. 14.

Luk. ix. 51.

Joh. vii. 19.

20, 21.

V. 23.

V. 25.

V. 30.

Coroll. 1. Our Savior therefore, as he afterward command-
ed his Apostles not to Preach to the Gentiles till they were
rejected by the Jews; so himself did not begin his public Preach-
ing and constant Ministry in Galilee, till those of Jerusalem
and Judea had rejected him, and sought his destruction.

Coroll. 2. We need not be surpriz'd at the three for-
mer Evangelists silence as to the several Passovers during our
Vid. Euseb. in Savior's Ministry. For since they chiefly begin with his pub-
Prop. 7. prius. lic Preaching in Galilee, since also it appears that our Savior
was not at any of the Jewish Passovers all the time of their
Histories till the last, whereat he suffer'd, and since that
Passover is sufficiently evident in all the Evangelists, we have
no reason to wonder at the omission of the rest.

XIX. Altho' our Savior and the generality of the
Jews eat the Passover at the most usual time, the
Evening after the fourteenth day of Nisan, yet
the Jewish Sanhedrin, or at least a great part of
them defer'd the eating their Passover till between
two and four a Clock the next morning.

That our Savior eat his Passover at the usual time above
specify'd, is so plain in three of the Evangelists, that had it
not been for some difficulties in the fourth of them, for want
of the present Observation, it would never have been doubt-
ed of by any. I will barely set down the words of the E-
vangelists to prove the former part of this Proposition: and
afterward more particularly give my reasons for the latter, in
which alone there is any considerable difficulty. St. Mat-
th. xxvi. 17-20. thew therefore in the first place says thus, Now
the first day of the feast of unleavened bread, the disciples came
to Jesus, saying unto him, where wilt thou that we prepare
for thee to eat the Passover? And he said, Go into the city to,
such a man, and say unto him, the master saith, my time is
at hand, I will keep the Passover at thy house with my disci-
ples. And the disciples did as Jesus had appointed them, and
they

they made ready the Passover. Now when the even was come, he sat down with the twelve. St. Mark's words are, *And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayst eat the Passover? And he sendeth forth two of his disciples—and they made ready the Passover. And in the evening he cometh with the twelve, &c.* St. Luke's words are, *Then came the day of unleavened Bread, when the Passover must be killed. And he sent Peter and John, saying, go and prepare us the Passover that we may eat.—And they made ready the Passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer, &c.* So that 'tis abundantly evident that Christ eat the Passover at the usual time with the generality of the Jews, the Evening after the fourteenth day of Nisan. That the Sanhedrin, or at least a great part of them deferred the eating their Passover till between two and four a clock in the morning, the following Arguments will demonstrate.

1. By the original Precept of God to Moses, 'twas as lawful to defer the eating of the Passover till two a Clock in the Morning, as to eat it in the Evening. For they were only oblig'd to eat it between Sun-setting and Sun-rising, or however, between the ending of day-light at night, and the beginning of day-light in the morning. The words of the Law are these, *They shall eat the flesh in that night.—And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.* Exod. xij. 8. V. 10.

2. The Sanhedrin were too buisy at the evening before to have time for the eating of the Passover. They had agreed with Judas on Wednesday night to betray our Lord; and accordingly 'tis said, *He sought opportunity to betray him in the absence of the multitude.* But missing of his purpose on Thursday the Evening of the Passover was come. So that now the Sanhedrin must either mind their business, and catch him that night, or else the next day the Multitudes would be so numerous.

numerous, especially from *Galilee* (where our Savior had so long preach'd and wrought Miracles) that they durst not venture then to apprehend him: and after the next day our Savior might be gone away from *Jerusalem*. So that all was to be done this night, at the very time when they us'd to eat the Passover, or else they could not secure our Savior this Feast. Accordingly, as we find, they sit in deep Consultation, *Judas* comes to them just from the Passover with out Savior, and before it was over. They together adjust all the Circumstances of Time, and Place, and Persons necessary for their purpose. They provide a strong Guard of Soldiers and others, to seize and secure him: which accordingly they actually do in a little time: and afterward proceed directly upon his Tryal and Condemnation among themselves till the *Gallicinium*, or about two a Clock in the morning. Where, I pray, is the space for the eating of the Passover all this while? All these things plainly imply the *Sanhedrin* in Council at their public Chamber in the Temple, not every one with their Families at home eating the Passover.

3. We are assur'd by St. *John* that about two in the morning, when the *Sanhedrin* had Condemn'd our Savior, and were calling up *Pilate* the Roman Governor to make all things ready for his Tryal, *They themselves went not into the judgment-hall, lest they should be defil'd, but that they might eat the passover.* Which words most naturally imply that they took the opportunity of this Interval before the day-break to go home and eat the Passover, before any occasion of conversing with the Heathen *Romans*, which they must do in a little time, (and which if they had first done they durst not eat the Passover till the next month) that so afterward they might return without fear or danger, when the Passover was over, to prosecute their Accusation before *Pilate*.

4. This is also mightily confirm'd by the Occurrences and History afterward. Now, as it is evident, the *Sanhedrin* dare not enter into *Pilate's* Judgment-hall, or converse with the Roman Officers for fear of Defilement. About day-break we find them making no scruple of entering into this Hall, or conversing with the *Romans*; and in the whole process of our Savior's

Savior's Tryal afterward not a syllable of any fear of defilement thereupon. What should be the reason of this different conduct? But that at first they had not eaten of the Passover, but that they had done it afterward, and so were past any danger from such a defilement?

5. This is also farther confirm'd by that *second Meeting* of the whole *Sanhedrin* in the Temple about break of day, or four a Clock afterward, which has hitherto appear'd so unaccountable. At two a Clock in the morning we leave the *Sanhedrin* at the *Prætorium*, tho' not daring to enter it, for fear of Defilement. At four a Clock we find them at the Temple, (far enough distant) where, after *Judas* saw that they had condemn'd *Christ*, he throws down the 30 pieces of Silver before them. In a little time we find them again at the *Prætorium* till they had gain'd their design, and procur'd our Savior's Condemnation by *Pilate* also. Whence came the whole Body of the *Sanhedrin* to the Temple? In our Account 'tis easy, viz. About two a Clock they go home every one to his own Family, and eat the Passover. At four a Clock they meet at the Temple, where was the usual Chamber for their sitting, and probably order their Members that before were absent to meet them also. At this Meeting they all confirm the sentence of Condemnation against *Christ*, and so return in a Body to the *Prætorium*, to prosecute the Charge against him before *Pilate*. But in the common Expositions of these matters, this second Meeting at the Temple is plainly unaccountable.

Matt. xxvij. 3.
+ 5.

Coroll. 1. Our Savior was Crucify'd on the great day of the Passover, the fifteenth day of Nisan. This is demonstrated from the foregoing Proposition. For the Passover was always eaten by the Jews on the Night or Evening before this Day.

Coroll. 2. Hence we see what is the meaning of those words in St. John, relating to the day of our Savior's Crucifixion. It was, says he, *Παρασκευή τοῦ Πάσχα*. The Preparation to that weekly Sabbath, which was peculiarly remarkable, because it fell in the Passover week, or on the great day of the Passover. It was Friday in Passion week, or Good-Friday, if I may speak in our English stile. This Expression *Παρασκευή τοῦ Πάσχα* has caus'd

caus'd great difficulties, being commonly rendred the Preparation of the Passover: as if Παρεσκευασμένη were an Appellative, and signify'd a Preparation only. And from this word in St. John so understood, many have believ'd that our Savior was Crucify'd on the fourteenth of Nisan, or the Preparation to the Jewish Passover, contrary to the most express Testimonies of all the other Evangelists, as we have seen above. Now to clear this matter, I say, that this Phrase can only signify here Good-Friday, or the Preparation to the Jewish Sabbath in Passover week; because the word Παρεσκευασμένη in the New Testament is a term of Art, or a word by use denoting nothing else but the sixth day of the week, the constant Preparation-day to the Jewish Sabbath: as may be demonstrated by a view of all the places where it occurs. This word then is found five times in the New Testament, besides the Text before us in dispute: and in every one of them it evidently signifies the sixth day of the week, and nothing else; and so ought to be expounded of the same day in that place we are now upon. Two of the five places are not only in this Evangelist, but in this very Chapter. The other three are one in each of the other Evangelists: which shall be all distinctly consider'd. 1. St. John says v. 31. The Jews therefore, because it was the Παρεσκευασμένη that the bodies might not remain on the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. 2. He adds v. 42. There laid they Jesus because of the Παρεσκευασμένη for the sepulchre was nigh at hand. In both which Verses no body will doubt that Παρεσκευασμένη denotes Friday, the day before the Jewish Sabbath; and these places being in St. John himself are a sufficient Exposition of the same word in the Verse before us. 3. St. Luke uses the word but once, and 'tis certainly in the same sence. And that day was the Παρεσκευασμένη, and the sabbath drew on. 4. St. Matthew not only uses the word in the same sence, but what is exceeding remarkable, implies that it was a word as much fixt by use to the sixth day of the week, as the word Sabbath was to the seventh. The Sabbath it self being by him call'd the day after the Παρεσκευασμένη. Now the next day that followed

followed the day of the preparation *τῇ Παρασκευῇ*, the Chief-Priests and Pharisees came together unto Pilate, &c. Which if that word did not constantly denote the sixth day of the week, were very strange and unaccountable. 3. And to confirm all the rest, St. Mark is not content with the bare use of the word in the same sense, but, as it were to prevent any possible mistake about it, tells us expressly that it properly signifies the day before the sabbath; Because it was the preparation, that is, the day before the sabbath. *Ἐπὶ τῇ Παρασκευῇ ἐστὶν ἡ ἡμέρα τῆς προπαρασκευῆς*. Than which nothing could be more express to our present purpose. Mar. xv. 42.

XX. Our Savior was Crucify'd April 3. A. P. 7.
4746. which is A. D. 33.

This Proposition is to be demonstrated by the certain Characters of this year and day, occurring in the Evangelists, and compar'd with the ancient Historians.

1. Christ was Crucify'd under the Roman Emperor Tiberius, and after his sixteenth year. The former part of this Assertion is plain from the Roman Historian Tacitus, who assures us that † In the Reign of Tiberius Christ was put to death. And the latter part is evident from St. Luke, who assures us that the very beginning of the Baptist's Ministry was not till the fifteenth year of Tiberius. And since we have at least three Passovers in our Savior's own Ministry, expressly mention'd by St. John, which include two years space; 'tis certain his death could not possibly happen till after the sixteenth of Tiberius was over. Luk. iij. 1. See Prop. 9.

2. Christ was Crucify'd under Pontius Pilate the Roman Governor of Judea. This Assertion is not only evident every where in the Evangelical Accounts of his death; But is also affirm'd by the before-nam'd Roman Historian, in the

† Christus, Tiberio Imperante, per procuratorem Pontium Pilatum supplicio affectus est. Tacit. Annal. l. 15. c. 44.

place already quoted : where he asserts that *Christ was put to death by Pontius Pilate the Procurator of Judea*. And this
 See Mar. xv. 8. must have been, as before, two years at least after the beginning of his Government on the same account.

3. *Christ* was Crucify'd at the least 48 years after the finishing of the Temple of *Herod*. This is a necessary consequence of what has been already prov'd, viz. That *Christ's* first public Passover was 46 years after the finishing of the Temple, and that at the least, his Ministry lasted two years afterwards.
 Prop. 10.

4. *Christ* was Crucify'd on the great day of the *Jews* Passover, the fifteenth day of the first month *Nisan*. This has been already fully prov'd under the fore-going Proposition.

5. *Christ* was Crucify'd on *Friday*, or the 6th day of the week. This is also fully prov'd under the fore-going Proposition, and its *Corollaries*, and excepting *Langius*, was never that I know of doubted of by any Christian.

Matt. xxvij. 45. 6. *Christ* was Crucify'd at the time of a Total and Miraculous Eclipse of the Sun. This is also abundantly evident
 Mar. xv. 33.
 Luk. xxij. 44.
 45. in the Evangelical Histories.

These are the sure *reminers* or *Characteristics* of our Savior's Passion: and since there is but one year to which they all can belong; if we can light of such a year which has every one of these Characters, we have undoubtedly determin'd the punctual time of the death of *Christ*. Let us consider them all particularly.

1. The seventeenth year of *Tiberius* began *Aug.* 19. *A. P.* 4743, which is *A. D.* 30. *Tiberius* dy'd *March* 16, *A. P.* 4750. which is *A. D.* 37, before the *Jewish* Passover. So that this first Character confines us within six years, from *A. D.* 31, till *A. D.* 36 inclusive.

2. *Pontius Pilate* was Governor of *Judea* but ten years in all, as *Josephus* assures us: nor could he enter on his Office sooner than the Passover *A. P.* 4740. which is *A. D.* 27, as to be sure he was out of his Office at the Passover *A. P.* 4750. which is *A. D.* 37. Let us suppose him in his Office at that former Passover, and allow somewhat above two years for our Savior's Ministry, after he was made Governor, and then this second Character will confine us within seven years, from *A. D.* 30, till *A. D.* 36 inclusive.
 See Prop. 8.
 Coroll. 3.

3. He-

3. *Herod's* Naos or Temple was finish'd at the soonest in See Prop. 10. the latter half of the nineteenth year of his Reign from the slaughter of *Antigonus*, or between *January* and *July*, *A. P. J.* 4696. To which add 48 years, and we shall see that we are confin'd by this Character to some Passover after that *A. P. J.* 4743, which is *A. D.* 30. And since none have given above two Passovers more to our Saviors Ministry afterwards, we are hereby confin'd to three years from *A. D.* 31, till *A. D.* 33. inclusive.

4, and 5. These two Characters are to be compar'd together, and taken jointly: and if we find within the bounds above limited but one single year, in which the fifteenth day of *Nisan* fell upon the sixth day of the week or *Friday*; that year for certain, and that alone must be the year of our Saviors Passion; and that *Friday*, the fifteenth of *Nisan*, and that alone the very day of our Saviors Crucifixion. Now we see that all the fore-going Characters being allow'd, we have at last but three years to examin, which are *A. D.* 31, 32, 33. But because that last Character taken from the *Jews* affirmation of the time from the finishing of the Temple till our Saviors first public Passover, is not generally own'd so Authentic as the rest, we will at present lay it aside, and take in all the years which the other undoubted Characters do confine us to: which therefore are these, *A. D.* 31, 32, 33, 34, 35, 36. And that we may be sure which of these years affords us the fifteenth of *Nisan* on a *Friday*, and whether any more than one of them have the same coincidence, I shall set down a Table of the New Moons for all the years before-mention'd, reduc'd to the Meridian of *Jerusalem*, and the hour from mid-night, and shall observe withal on what day of the week the first and fifteenth days of *Nisan* did fall upon every one of them: and this both on the *Hypothesis* that each month began the Evening next after the New Moon, which was the general rule in those days; and on that other *Hypothesis* that sometimes they did not begin it till the next but one after it. Tho' indeed there is no certain evidence that this latter method was so ancient as the times of our Savior.

Vid. Lamy. Apparat Part 1. c. 2. f. 2.	A. P. J.	A. D.	New Moon		1st and 15th of Nisan.
			March.		
		D.	H.		
	4744	31	12	1	6 Tuesday or Wednesday
	4745	32	29	23	0 Monday or Tuesday
	4746	33	19	13	30 Friday or Saturday
	4747	34	9	5	50 Wednesday or Thursday
	4748	35	28	6	40 Tuesday or Wednesday
	4749	36	16	18	40 Sunday or Monday.

Whereas therefore we find by this Table that *A. D.* 33. has, and no other could have the fifteenth day of *Nisan* on a *Friday*, we may be secure that we have rightly assign'd the year and day of our Savior's Passion in the present Proposition.

Scholium. It must here be observ'd, that I say nothing of the delaying the month *Nisan* upon the lateness of the Spring, and several other occasions which the *Jewish* Writers speak of in aftertimes, no more than I do of the translation of their Feasts from one day in the week to another, upon some trifling Reasons alledg'd by them also. And I take no notice of these things, because they all appear to me to be of a later date, and not to have been us'd in the times of our Savior. The Rules I here go by are the very same that we find in † *Philo*, in *Iosephus*, and in the other certain remains

† Ὁ δὲ Ἀριστοβουλὸς προσήκουσιν, ὡς εἶη ἐξ ἀνάγκης τῇ τῇ Δεσποτικῇ ἱερῇ μὴ μόνον τῇ ἡλίου τὸ ἱσημερινὸν Δεσποτικῇ τμημα, καὶ τὴν σελήνην δὲ. Τὸν γὰρ ἱσημερινὸν τμημάτων, ὅπου δὲ, τοῦ μὲν, ἱερῆς, τοῦ δὲ, μισθωτοῦ, καὶ Δεσποτικῶν ἀλλήλα· δεξιῆς τε τῆς τῇ Δεσποτικῇ ἡμέρας τῇ παταρισκαδικῇ τοῦ μηνὸς μὲν ἱσπέρου, ἐξηξίται μὲν ἡ σελήνη τὴν εὐαντίαν καὶ Δεσποτικῇ τῇ ἡλίου σῶσιν· ὥστε ἢ ἔξισιν ἐν τοῖς πανσελήνοις ὅρα· ἔσονται δὲ, ὁ μὲν, κατὰ τὸ ἱερὸν ἱσημερινὸν ὁ ἡλίου τμημα· ἢ δὲ, ἐξ ἀνάγκης κατὰ τὸ μισθωτικὸν ἱσημερινὸν ἡ σελήνη. *Euseb. Hist. Eccles. l. 7. c. ult.*

Ματθ.

of that and the foregoing Ages ; while the other, which we meet with in the later *Jewish* Authors, can by no means prove any such Antiquity. What is most material here, is this that since the New Moon happen'd so near to the night on the nineteenth of *March A. D. 33.* as by no means to be visible till the Evening of the twentieth, it seems to follow (if the *Jewish* method of beginning their months was from the Moons φάσις, or appearance, and not from its conjunction) that not the twentieth of *March*, but the twenty first should be the first day of the month of *Nisan*, and so the Passover, or fifteenth day could not be *Friday* but *Saturday*, contrary to what we have here suppos'd. Now whether this observation of the φάσις were then in use or not, it will come much to the same thing. For those * *Jews* who have the most of all retain'd their ancient Rules, without the Additions of the *Talmudical* Doctors, do assure us that tho' the Moon be not seen over night, yet if it be so far from the Sun the after-noon following, as to be visible some time before night, which would be the case here, that day after the New Moon would still be the first of the month notwithstanding. The want of the allowance for which Rule has been the cause of very great difficulties in the computation before us. Upon the whole, if we either compute the Passover day by the New Moons themselves, as we have done here : or by the *Jewish* Calendar made use of since the days of *Hillel*, in the

Μετὰ σήμερον τὴν κατὰ πνεύματι σελήνην ἴδωμεν, Νεομηνία. *Philo.*

Νεομηνία ἥ ἀρχαία φωτίζειν αὐτὴν φέβη σελήνην ἔλκει. *Idem.* apud *Selden.* De Anno Judæorum c. 20. & *Laugium* de Annis Christi, l. 1. c. 9.

Τὸ δὲ μηνὶ τῷ ξανδικῷ, ὅς νιστάν παρ' ἡμῶν καλεῖται, καὶ τὸ ἔτος ἐν ἀρχῇ, ποσαρισκαδικῇ κατὰ σελήνην, ἐν κείῳ τοῦ ἡλίου κατὰ τὴν ἑσπέρην, δι' ἑτοῦς ἐκαστοῦ πέντε θύειν εὐόμισε. *Jeph.* Antiq. l. 3. c. 10. Vid. *Philon.* de septenario, p. 1174, & 1189.

Τὸ δὲ μηνὶ τούτῳ, ὡς ποσαρισκαδικῇ ἡμέρῳ, μύδοντ' τοῦ σεληνιακοῦ κύκλου γίνεσθαι πλεοναυτοῦ, ἀγεται πὲρ Δεσποτίας. *Philo* De Septenaio. p. 1190, 1191.

* Si Luna non videatur die trigesimo (ineunte,) & die trigesimo primo (ineunte) aperto die cum sole appareat, binis ternisve horis ante occasum (*sum.*) dies qui præterijt Neomenia erit. *Elias* apud *Selden.* de Anno Judaico, c. 12.

middle of the fourth Century, which here agrees with the former method also, or by its immediate preceding the Full Moon, which happen'd the very same evening, and which *Josephus* assures us was regarded also by the *Jews*: I say which of these methods soever we chuse, it will still appear that none of the other years above-mention'd but that before us could have its fifteenth of *Nisan* on a *Friday*, which is absolutely necessary upon the year of our Savior's Passion. So that this year and *this only* on all accounts must have been that whereon our Savior was put to death.

6. The only Testimony in profane Antiquity of the extraordinary Eclipse at our Savior's Passion, which is still extant, and truly a very remarkable one also, is that of *Phlegon Trallianus*, which we have in *Origen*, and *Eusebius*, and the *Chronicon Alexandrinum*: and which assures us that it was the same year we are now upon, and the same hour of the day that the Evangelists mention. His † words are these, 'In the fourth year of the 202d Olympiad there happen'd an Eclipse of the Sun the greatest that was ever known. So that at the sixth hour of the day it was as dark as night: nay, to such a degree that the Stars were visible. And an Earthquake withal at the same time threw down the greatest part of the City Nicæa in Bithynia. Which ‡surprizing and expresse Testimony, conspiring in the same year with the fore-going Characters, seems to me sufficient for ever to establish the truth and certainty of the present Proposition.

Coroll. Hence we may demonstrate that Jesus of Nazareth is the true Messias. For by the famous seventy weeks Prophecy of Daniel the Messias was to die this very year: and this year no other Person that in the least pretended to be the Messias did die but Jesus of Nazareth: therefore He, and He alone is the

† Φλέγων, ὁ πρὸς Ὀλυμπιάδας συναξαζών, λέγει—'Εν τῷ τετρακαιδέκτῳ συγκλήματι οὕτως· Τὰ δὲ πλείστα ἐπὶ τῷ σ' Ὀλυμπιάδῳ Ἑλλήνων ἐκλειψίς ἡλίου μερίτη τῷ ἰγνωροσώδῳ πρόσπερ. Καὶ τότε ὥρα ε' τῷ ἡμέρας ἔληθε, αἷς καὶ ἀστράς ἐν ἕραν φανῆναι, σεισμὸς πλείστος κατὰ Βιθυνίας γινόμενος τὰ πολλὰ Νικαίας κατερείψατο. Chron. Alexand. p. 520. Euseb. Chron. ad Annum Tiberii 18. Syncell. Chronograph. p. 322. Orig. contra Cels. l. 2. p. 80. Philopon. De Creatione. l. 2. c. 21.

true *Messias*. The Prophecy it self runs thus. Seventy weeks Dan.ix. 24. &c.
 are determined upon thy people, and upon thy holy city: to
 finish the transgression, and to make an end of sins, and to
 make reconciliation for iniquity, and to bring in everlasting
 righteousness, and to seal up the vision and prophecy, and to
 anoint the most holy. Know therefore and understand that
 from the going forth of the commandment to restore, and to
 build Jerusalem unto the Messiah the Prince shall be seven
 weeks, and threescore and two weeks: the street shall be built
 again, and the wall even in troublous times. And after those
 threescore and two weeks shall Messiah be cut off. In or-
 der to understand which famous Prophecy, we must premise that
 these 70 weeks have an allusion to the 70 years of Captivity,
 which were then upon the conclusion, and that withal these Pro-
 phetic weeks of years are accounted according to the most ancient
 standard of 360 days to a year, as fully appears by St. John's
 Explication of the stile of Daniel in his Revelation: (where Apoc. xj. 2, 3.
and xij. 6, 14.
 three years and a half are the very same with 42 months and
 1260 days.) We must also observe that of all the commands of
 the Kings of Persia for the solution of the Jews Captivity, none
 of them are here concern'd, but that in or after the month Ni-
 san in the twentieth year of Artaxerxes Longimanus, given an
 account of in the Book of Nehemiah. For then, and only then Nehem. ij. 1,
&c.
 all the Characters in the Prophecy were observ'd. For here the
 City and its Streets as also its Walls, with their Gates, were rebuilt,
 and that in a strait of times, or in troublous times, (in 52 days; Chap. ij. 5.
Chap. iij.
Chap. vj. 15.
Chap. v.
 while half were forc'd to be arm'd against their Enemies, and
 the other half labour'd in the Building.) Which things being thus
 presuppos'd, the plain Paraphrase of this Prophecy is this. As 70
 years of days are the determinate Period in the Divine Counsel
 for the Babylonish Captivity, at the end of which term the Jews
 are to be restor'd to their own Land: so are 70 weeks of years
 (70 times 7 years) the determinate Period in the same Di-
 vine Counsel for the Redemption by the Messiah. More particu-
 larly, from the date of Artaxerxes's Commission to Nehemiah,
 till the Redemption by the Messiah, shall be 7 weeks of years,
 and 62 weeks of years, (i. e. 69 weeks of years, 69 times
 7 years) and immediately after those 69 weeks of years shall
 Messiah

Messias be cut off. Now 69 times 7 years, or 483 years of 360 days a piece are 476 Julian years and 21 days, which are to be dated about June 1. in the twentieth year of Artaxerxes; which is by the Mathematical Canon the 303d of Nabonassar, corresponding to the 4269th of the Julian Period. Add therefore 476 years and 21 days to 4269, and you have the end of these years June 22. A. P. J. 4745. After the expiration of which term, the very next Passover Jesus of Nazareth was put to death, as we have just now demonstrated. Who therefore dy'd on that very year (the first of the 70th week) which so long before had been determin'd for the death of the Messias; and by undeniable consequence is the true Messias. Q. E. D.

THE

THE HARMONY OF THE FOUR EVANGELISTS.

CHAP. I.

From the *Conception of John the Baptist* till the Preparation for the *Birth of Christ*, containing the space of about nine months, from *September, A.P. 7. 4709*, till *June 4710*.

THis first Period contains only the first Chapter of *St. Luke's Gospel*, relating to the *Conception and Birth of John the Baptist*, the *Forerunner of our Savior*; which being plainly antecedent to any of the *Histories* in the other *Evangelists*, no doubt can arise about its true place in the *Harmony*. *St. Luke's Preface* was naturally to begin the whole: but *St. John's* about the *Divinity of the Logos*, will come in better hereafter as an *Introduction to our Savior's Ministry*; at which he begins his *Gospel*.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

§. **F**Orasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Cc

2 Even

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T** Here was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an Angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy Ghost, even from his mothers womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold thou shalt be dumb, and not able to speak, untill the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministrations were accomplished, he departed to his own house.

24 And after those days his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

§. 2. 26 And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

§. 3. 39 And Mary arose in those days, and went into the hill-country with haste, into a city of Judæa,

40 And entred into the house of Zachariás, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

Ec 3

44 For

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel in remembrance of his mercy,

55 As he spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elizabeths full time came, that she should be delivered; and she brought forth a son.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. I.

58 And her neighbours, and her
cousins heard how the Lord had
shewed great mercy upon her; and
they rejoiced with her.

59 And it came to pass, that on
the eighth day they came to cir-
cumcise the child; and they called
him Zacharias, after the name of
his father.

60 And his mother answered,
and said, Not so; but he shall be
called John.

61 And they said unto her,
There is none of thy kindred that
is called by this name.

62 And they made signs to his
father, how he would have him
called.

63 And he asked for a writing-
table, and wrote, saying, His name
is John. And they marvelled all.

64 And his mouth was opened
immediately, and his tongue loosed,
and he spake, and praised God.

65 And fear came on all that
dwelt round about them: and all
these sayings were noised abroad
throughout all the hill-countrey of
Judaea.

66 And all they that had heard
them, laid them up in their hearts,
saying, What manner of child shall
this be? And the hand of the Lord
was with him.

67 And his father Zacharias was
filled with the holy Ghost, and
prophefied, saying,

68 Blessed be the Lord God of
Israel, for he hath visited and re-
deemed his people,

69 And hath raised up an horn
of salvation for us, in the house of
his servant David;

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LUKE.

JOHN.

Chap. I.

70 As he spake by the mouth of his holy Prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fore-fathers, and to remember his holy covenant:

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP.

CHAP. II.

From the Preparation for the Birth of Christ till the beginning of John the Baptist's and our Savior's Ministry: containing the space of about 31 years, 4 months, from June 4710, till October 4741.

THis second Period contains only the two first Chapters of St. Matthew, and the second Chapter of St. Luke's Gospel. And the Circumstances of every Section do so naturally direct us to their proper places, that no difficulty can arise about their true order in this Harmony.

MATTHEW.

MARK,

LUKE. JOHN.

Chap. I.

THE Book of the generation of Jesus Christ, the son of David, the son of Abraham.

1 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

2 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

3 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

4 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

5 And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias.

6 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

7 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

8 And Ozias begat Joatham, and

Dd

Joatham

MATTHEW.

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LUKE.

JOHN.

Chap. I.

Joathan begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

§. 2. 18 Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example,

THE Book of the generation of
Jesus Christ, the son of David,
the son of Abraham.
1 And Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren.
2 And Judah begat Phares and Zarah of Thamar, and Phares begat Esrom, and Esrom begat Aram.
3 And Aram begat Aminadab, and Aminadab begat Nachshon, and Nachshon begat Salmon.
4 And Salmon begat Booz of Rahab, and Booz begat Obed of Ruth, and Obed begat Jesse.
5 And Jesse begat David the king.
6 And David the king begat Solomon of her that had been the wife of Uriah.
7 And Solomon begat Roboam, and Roboam begat Abiam, and Abiam begat Asa.
8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.
9 And Ozias begat Joatham, and

of the four Evangelists.

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JOHN.

Chap. I.

was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

§. 3. 25 And knew her not till she had brought forth her first-born son; and he called his name Jesus.

Chap. II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governour of Syria.)

2 And all went to be taxed, every one into his own city.

3 And Joseph also went up from

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JOHN.

Chap. II.

Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And

Chap. II.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying, which was told them concerning this child.

18 And all they that heard it, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days was accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

Chap. II.

9. 5. **N**OW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem,

2 Saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled,

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JOHN.

Chap. II.

and all Jerusalem with him.

4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel.

7 Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

§. 6. 13 And when they were

departed,

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Chap. II.

departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But

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JOHN.

Chap. II.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

§. 7. 23 And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

22 And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then

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JOHN.

Chap. II.

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy salvation:

31 Which thou hast prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against:

35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity.

37 And she was a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Ga-

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JOHN.

Chap. II.

lilec, to their own city Nazareth.

§. 8. 140. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee forrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my fathers business?

50 And they understood not the

saying

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JOHN.

Chap. II.

saying which he spake unto them.

§1 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

§2 And Jesus increased in wisdom and stature, and in favour with God and man.

C H A P. III.

From the *Beginning* of *John the Baptist's* and our *Savior's Ministry*, till our *Savior's first public Passover*: containing about six months space, from *October A. D. 28*, till *April A. D. 29*.

THis third Period contains three branches. 1. The account, by way of digression, of the Preaching and Baptizing of John the Baptist, till his very Imprisonment; which History, tho' it reach farther than the bounds of this Chapter yet was to be taken together; and therefore because the Baptist began his Ministry before our Savior began his, can have no fitter place than that here assign'd, just before the commencing of our Savior's own ministry. 2. St. Luke's Genealogy of our Savior; which having been prov'd intirely different from St. Matthew's Genealogy of Joseph ought not to be confounded with it, nor torn from its own place here in the natural Series of St. Luke's Gospel. 3. The account St. John gives us of the first part of our Savior's Ministry, dated just upon his own Call and attendance, and continued till our Savior's first public Passover; which therefore cannot but be in its true place in the Series of the Evangelical History.

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MARK.

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JOHN.

Chap. III.

Chap. I.

Chap. III.

§1. IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild hony.

5 Then went out to him Jerusalem, and all Judea; and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to

THE beginning of the Gospel of Jesus Christ the son of God,

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

4 John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat locusts and wild hony:

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have bap-

tized you with water:

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfania the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth:

6 And all flesh shall see the salvation of God.

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JOHN.

Chap. III.

Chap. I.

Chap. III.

we have Abraham to with the holy Ghost
our father; for I say
unto you, that God is
able of these stones to
raife up children unto
Abraham.

10 And now also
the ax is laid unto the
root of the trees: there-
fore every tree which
bringeth not forth good
fruit, is hewn down,
and cast into the fire.

11 I indeed baptize
you with water unto
repentance; but he
that cometh after me
is mightier than I,
whose shoes I am not
worthy to bear: he
shall baptize you with
the holy Ghost, and
with fire.

12 Whose fan is in
his hand, and he will
thoroughly purge his
floor, and gather his
wheat into the garner:
but he will burn up the
chaff with unquench-
able fire.

7 Then said he to
the multitude that
came forth to be bap-
tized of him, O gene-
ration of vipers, who
hath warned you to
flee from the wrath to
come?

8 Bring forth there-
fore fruits worthy of
repentance, and begin
not to say within your
selves, We have Abra-
ham to our father: for
I say unto you, that
God is able of these
stones to raise up child-
ren unto Abraham.

9 And now also the
ax is laid unto the root
of the trees: every
tree therefore which
bringeth not forth
good fruit, is hewn
down, and cast into
the fire.

10 And the people
asked him, saying,
What shall we do then?

11 He answereth
and saith unto them,
He that hath two coats,
let him impart to him
that hath none; and
he that hath meat, let
him do likewise.

12 Then came also
publicanes to be bap-
tized, and said unto
him, Master, what shall
we do?

13 And he said un-
to them, Exact no more

Ec 3

then

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JOHN.

Chap. III.

then that which is appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

§. 2. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mat-

tathias,

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LUKE.

JOHN.

Chap. III.

tathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melca, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Elfrom, which was *the son* of Phares, which was

Chap. III.

the son of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phaleg, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathufala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Chap. I:

§. 3. **I**N the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life,

and

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JOHN.

Chap. I.

and the life was the light of men.
5 And the light shineth in darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

§. 4. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

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JOHN.

Chap. I.

1. And the light shined in darkness, and the darkness comprehended it not.

2. There was a man sent from God, whose name was John.

3. The same came for a witness, to bear witness of the light, that all men through him might believe.

4. He was not the light, but was sent to bear witness of the light.

5. That was the true light, which lighteth every man that cometh into the world.

6. He was in the world, and the world knew him not.

7. He came into his own, and his own received him not.

8. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

9. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

10. And the word was made flesh, and dwelt among us, (and we beheld his glory, as the glory as of the only begotten of the Father,) full of grace and truth.

11. John bare witness of him, and cried, saying, This was he of whom I said, He that cometh after me, for he was before me.

12. And of his mercy have all we received, and grace for grace.

13. For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of his Father, he hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thy self?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is who coming after me, is preferred before me, whose shoes I latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

§. 5. 29 The next day John seeth Jesus coming unto him, and saith,

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JOHN.

Chap. I.

Chap. I.

for it was about the fourth
One of the two which heard
John first, and followed him, was
Andrew, Simon Peter's brother.
He first brought his own brother
Simon, and said unto him,
We have found the Messias, which
is, being interpreted, the Christ.
And when John had brought him to
Jesus, and when Jesus had looked
upon him, he said, Thou art Simon
the son of Jonas: thou shalt be called
Cephas, which is, being interpreted,
a stone. The day following, Jesus
would go forth into Galilee, and
found Philip, and said unto him,
Follow me. Now Philip was of Beth-
saida, the city of Andrew and Pe-
ter. Philip saith unto Andrew, and
himself, We have found him, of
whom Moses in the law, and the
prophets did write, Jesus of
Nazareth, the son of Joseph.
And Nathanael answered him,
Can there any good thing come
out of Nazareth? Philip said unto
him, Come and see. Jesus saw Na-
thanael coming to him, and said of
him, Behold, an Israelite indeed, in
whom there is no guile.
Nathanael saith unto him, Whence
knowest thou me? Jesus answered
and said unto him, I have
said this unto thee, yet thou
dost not believe: thou wilt not
believe, unless I shall shew thee
something more. And he saith unto
him, I will shew thee greater
things than these, and thou wilt
believe. And he saith unto him,
Come and see. They came and
saw where he dwelt, and abode
with him that day:

faith, Behold the Lamb of God,
which taketh away the sin of the
world.

30 This is he of whom I said,
After me cometh a man, which is
preferred before me: for he was
before me.

31 And I knew him not: but
that he should be made manifest to
Israel, therefore am I come bap-
tizing with water.

32 And John bare record, say-
ing, I saw the Spirit descending
from heaven, like a dove, and it
abode upon him.

33 And I knew him not: but
he that sent me to baptize with wa-
ter, the same said unto me, Upon
whom thou shalt see the Spirit de-
scending, and remaining on him,
the same is he which baptizeth with
the holy Ghost.

34 And I saw, and bare record
that this is the Son of God.

§. 6. 35 Again the next day af-
ter, John stood, and two of his
disciples;

36 And looking upon Jesus as
he walked, he saith, Behold the
Lamb of God.

37 And the two disciples heard
him speak, and they followed Je-
sus.

38 Then Jesus turned, and saw
them following, and saith unto
them, What seek ye? They said
unto him, Rabbi, (which is to say,
being interpreted, Master) Where
dwest thou?

39 He saith unto them, Come
and see. They came and saw where
he dwelt, and abode with him that

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JOHN.

Chap. I.

day: for it was about the tenth hour.

40 One of the two which heard John *speake*, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the son of God, thou art the king of Israel.

50 Jesus

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JOHN.

Chap. I.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

Chap. II.

§. 7. **A**ND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was,

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MARK.

LUKE.

JOHN.

Chap. II.

was, (but the servants which drew the water knew) the governour of the feast called the bridegroom,

10 And saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.

CHAP. IV.

From our Savior's *first* public *Passover*, till his *return into Galilee thro' Samaria*: containing about four months space, from *April A. D. 29.* till *August* the same year.

THis fourth Period goes on with the first part of our Savior's Ministry before the Imprisonment of the Baptist, and being only in St. John, and by him immediately subjoin'd to the former section, is certainly in its proper place in the present Harmony.

Chap. II.

§. 1. 13 And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And

MATTHEW.

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LUKE.

JOHN.

Chap. II.

15 And when he had made a scourge of small cords, he drove them out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables.

16 And said unto them that sold doves, Take these things hence; make not my Fathers house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

There

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LUKE.

JOHN.

Chap. III.

§. 2^d There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

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MARK.

LUKE.

JOHN.

Chap III.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him, should not perish, but have everlasting life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Chap. III.

§. 3. 22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of Johns disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal, that God

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MARK.

LUKE.

JOHN.

Chap. III.

God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

CHAP. V.

From our Savior's return into Galilee thro' Samaria, till his second Passover: containing about eight months space, from August A. D. 29. till April A. D. 30.

THis fifth Period comprehends two principal Branches. The first is the discourse with the Woman of Samaria near Sychar; with the ensuing occurrences in Samaria: together with Christ's return into Galilee; His reception there, and his second Miracle there also. Which Branch does so immediately connect with what went before, that no doubt will be made about its true Order. The second Branch comprehends the Baptism, Fasting and Temptations of our Savior recorded by St. Matthew, St. Mark, and St. Luke, and therefore omitted by St. John. The reason why I place this branch here contrary to all the other Writers of Harmonies, is this. I have already shewn that our Lord's Baptism, Fasting and Temptations, the Imprisonment of John the Baptist, and the commencing of Christ's public Preaching in Galilee do all follow one another immediately. I have also prov'd that this Imprisonment of the Baptist is to be interpos'd between the fourth and fifth Chapters of St. John's Gospel, the latter of which begins with this second Passover: which Observations being premis'd, I say that the natural place of the Branch before us, is between the former return to Galilee and the second

cond Passover, because 1. When our Saviour came to be baptiz'd, it was out of Galilee, and from Nazareth, as St. Matthew and St. Mark assure us. Now we never find that he staid any considerable time in Galilee from the very beginning of his Ministry till this time. But now he had been so kindly receiv'd there, and the time for his stay is so considerable in the present Harmony, that it naturally allows of the present circumstance, which does not appear of any other time whatsoever. So that till we are assur'd that our Savior at some other time before this liv'd in Galilee, we must be allow'd to place this his journey from thence to Jordan at the time here specify'd, and no other. 2. 'Tis certain that the Baptist was not in Prison at the return of Christ into Galilee, in St. John's fourth Chapter, and highly probable that he was in Prison, at his fifth Chapter, the History of the second Passover. 'Tis also certain from St. Luke, that when Christ came to Nazareth next after the Baptist's Imprisonment, he had already been a Reader formerly for some considerable time in that Synagogue. 'Tis also evident that this second Passover tho' after John's Imprisonment, yet was before the return into Galilee, from which the other Evangelists date their Accounts of our Saviors Ministry; because otherwise we should have had the History of it not in St. John, but in the others. All which circumstances do perfectly agree with the present Order of these Histories, but with no other whatsoever. 3. Our Savior at his Temptations was in the Desert of Judea, and on the pinnacle of the Temple of Jerusalem, and therefore ready to ascend to the Jewish Passover, according to the Account before us. But if we alter this Series, and suppose our Savior coming up out of Galilee to Jerusalem long afterwards, we shall imagin a journey without any manner of foundation; nay, and this within the compass of the Annals of St. Matthew, St. Mark, and St. Luke, without the least hint of any such thing in any of their Histories. Upon the whole, since we leave Christ in Judea at the conclusion of his Temptations, about the time of the Baptist's Imprisonment in three of the Evangelists; and a little after, we find him in St. John, going to the Passover to Jerusalem when the Baptist was already in Prison, and also find that soon after that Imprisonment he returned into Galilee, and began his public Preaching there; we may justly gather that the present Series, and no other, is agreeable to all these Accounts of the Evangelists before us.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. IV.

§. 1. **W**hen therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but *his* disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children,

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. IV.

children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God

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MARK.

LUKE.

JOHN.

Chap. IV.

24 God is a Spirit, and they that worship him, must worship *him* in spirit and in truth.

25 The woman faith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus faith unto her, I that speak unto thee, am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

§. 2. 28 The woman then left her water-pot, and went her way into the city, and faith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus faith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, there are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth

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MARK.

LUKE.

JOHN.

Chap. IV.

foweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 And many of the Samaritanes of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

§. 3. 43 Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own countrey.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man, whose son was sick at Capernaum.

47 When

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MARK.

LUKE.

JOHN.

Chap. IV.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

MATTHEW.

MARK.

LUKE.

JOHN.

Chap. III.

Chap. I.

Chap. III.

§. 4. 13 Then com-
eth Jesus from Galilee
to Jordan unto John,
to be baptized of him.

14. But John for-
bad him, saying, I
have need to be bap-
tized of thee, and
comest thou to me?

15 And Jesus an-
swering, said unto him,
Suffer it to be so now,
for thus it becometh
us to fulfil all righte-
ousness. Then he suf-
fered him.

16 And Jesus when
he was baptized, went
up straightway out of the
water: and lo, the
heavens were opened
unto him, and he saw
the Spirit of God de-
scending like a dove,
and lighting upon
him.

17 And lo, a voice
from heaven, saying,
This is my beloved
Son, in whom I am
well pleased.

Chap. IV.

§. 5. **T**HEN was Je-
sus led up of
the spirit into the wil-
derness, to be tempt-
ed of the devil.

2 And when he had
fasted forty days and
fourty nights, he was
afterwards an hungred.

9 And it came to
pass in those days, that
Jesus came from Na-
zareth of Galilee, and
was baptized of John
in Jordan.

10 And straightway
coming up out of the
water, he saw the hea-
vens opened, and the
Spirit like a dove de-
scending upon him.

17 And there came
a voice from heaven,
saying, Thou art my
beloved son, in whom
I am well pleased.

21 Now when all
the people were bap-
tized, it came to pass,
that Jesus also being
baptized, and praying,
the heaven was open-
ed:

22 And the holy
Ghost descended in a
bodily shape like a dove
upon him, and a voice
came from heaven,

which said, Thou art
my beloved Son, in
thee I am well pleased.

Chap. IV.

12 And immediate-
ly the spirit driveth
him into the wilder-
ness.

13 And he was
there in the wilderness
fourty days tempted of
Satan, and was with
the wild beasts, and

AND Jesus being
ful of the holy
Ghost, returned from
Jordan, and was led by
the spirit into the wil-
derness,

2 Being forty days
tempted of the devil;
and in those days he

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JOHN.

Chap. IV.

Chap. I.

Chap. IV.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concern-

the angels ministered did eat nothing: and unto him when they were ended, he afterward hungred.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered, and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle

Hh 2

thou

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JOHN.

Chap. IV.

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ing thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

CHAP. VI.

From Christ's second Passover till his third: containing the space of one year, from April A. D. 30. till April A. D. 31.

THis sixth Period besides the occurrences at the second Passover recorded by St. John, comprehends almost the whole course of our Savior's first public Preaching in Galilee while he was alone in that Office there, before the Election of the twelve Apostles. The Order is plain from the agreement of St. Mark and St. Luke at present, and from that of St. Matthew also, when his Gospel is restor'd to its original Order, as we have above demonstrated.

MATTHEW. MARK.

LUKE.

JOHN.

Chap. V.

§. 1. **A**fter this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water

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LUKE.

JOHN.

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water is troubled, to put me into the pool, but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediacly the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, Thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his father, making himself equal with God.

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19 Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth them: even so the Son quickneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour

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is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the father which hath sent me.

31 If I bear witness of my self, my witness is not true.

32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures, for in them ye think ye have eternal life, and

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phet, saying, **15** The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives; and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: what power we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was

through.

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§. 3. 18 And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father,

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men:

18 And straightway they forsook their nets and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their

throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the mids of them, went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

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mending their nets: and he called them.

21 And they immediately left their ship, and their father, Zebedee in the ship, and followed him.

Chap. VIII. and went after him.

22 And when Jesus was come into Peters house, he saw his wives mother laid sick of a fever:

23 And he touched her hand, and the fever left her: and she arose and ministered unto them.

24 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

25 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

26 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

27 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

28 And they were all amazed, insomuch that they questioned among

20 And straightway

21 he called them, and

22 they left their father

23 ship, and their father, Zebedee in the ship

24 with the hired servants,

25 and went after him.

26 And they went

27 into Capernaum, and

28 Jesus was come into the

29 straightway on the

30 Sabbath day he entered

31 into the synagogue,

32 and taught.

33 And they were

34 astonished at his do-

35 ctrine: for he taught

36 them as one that had

37 authority, and not as

38 the scribes.

39 And there was

40 in their synagogue a

41 man with an unclean

42 spirit, and he cried out,

43 saying, Let us

44 alone, what have we

45 to do with thee, thou

46 Jesus of Nazareth? art

47 thou come to destroy

48 us? I know thee who

49 thou art, the holy One

50 of God.

51 And Jesus re-

52 buked him, saying,

53 Hold thy peace, and

54 not

55 come out of him.

56 And they were

57 all amazed, and spake

58 among themselves, say-

59 ing, What a word is

60 this? for with autho-

61 rity and power he

62 commandeth the un-

63 clean spirits, and they

64 that they questioned a-

31 And they were astonished at his doctrine: for his word was with power.

32 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

33 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

34 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when then the devil had thrown him in the

35 midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he

37 commandeth the unclean spirits, and they that they questioned a-

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21 And they immediately left their ship, and their father, Zebedee in the ship, and followed him.

22 And when Jesus was come into Peters house, he saw his wives mother laid sick of a fever:

23 And he touched her hand, and the fever left her: and she arose and ministered unto them.

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mong themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32 And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simons house: and Simons wives mother was taken with a great fever: and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministred unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart.

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and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go in to the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

45 And he came to Nazareth, and he taught in the synagogue, as his custom was.

46 And he stood up, and he read, and he said, This day is fulfilled in your ears.

47 And he rolled up the book, and he gave it to the attendant, and he sat down.

48 And the eyes of all were fastened upon him.

49 And he said unto them, This day is fulfilled in your ears.

50 And he said unto them, This day is fulfilled in your ears.

51 And he said unto them, This day is fulfilled in your ears.

52 And he said unto them, This day is fulfilled in your ears.

53 And he said unto them, This day is fulfilled in your ears.

54 And he said unto them, This day is fulfilled in your ears.

55 And he said unto them, This day is fulfilled in your ears.

56 And he said unto them, This day is fulfilled in your ears.

55. **AND** it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth.

56 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

57 And he entered in to one of the ships, which was Simon's,

and

and

and

and

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and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckened unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me: for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

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§. 6. 2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, for a testimony unto them.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightway charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which Moses commanded for him of their infirmity.

45 But he went out, and began to publish, and to blaze abroad the matter, insomuch, that Jesus could no more openly enter into the city, but but was without in desert places: and they came to him from every quarter.

12 And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

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§ 7. And behold, they brought to him a man sick of the palfie, lying on a bed: and Jesus seeing their faith, said to the sick of the palfie, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the Scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then said he to the sick of the palfie) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

AND again he entered into Capernaum, after some days, as he was teaching, and it was noised that he was in the house.

2 And straightway the law sitting by, many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palfie, which was born of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed where in the sick of the palfie lay.

5 When Jesus saw their faith, he said unto the sick of the palfie, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 And behold, men brought in a bed a man which was taken with a palfie: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their

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3 And

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8 And immediate-ly when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Rise up and walk?

10 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick

20 But that ye may know that the Son of man hath power on earth to forgive sins, (he said unto the sick

21 I say unto thee, Arise, and take up thy bed, and go into thine house.

22 And immediate-ly he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

23 And he went forth again by the seaside, and all the multitude resorted unto him: and he taught them.

24 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of

25 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me, and thou shalt follow me.

26 And he left all, rose up, and followed him.

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§. 8. 9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to

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pass, as Jesus sat at meat in the house, behold many publicans, and sinners came, and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth

custom, and said unto him, Follow me. And he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners, sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a Physician, but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake al-

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unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish. but they put new wine in to new bottles, and both are preserved.

the bridegroom is with them? as long as they have the bridegroom with them, they can not fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine in to old bottles. else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles

so a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAP. VII.

From Christ's third Passover till the Election of the twelve Apostles: containing about two months space, from April A. D. 31. till June the same year.

There is no more reason to doubt of the order of the Sections of this Period than of those of the foregoing.

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§. 1. **A**T that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entred into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

AND it came to pass on the second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that

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5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

AND he entered again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? but they held their peace.

were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood

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12 How much then is a man better then a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them, that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

forth.

9 Then said Jesus unto them, I will ask you one thing. Is it lawful on the sabbath-days to do good, or to do evil? to save life or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

shall

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shall he not break, and
moking flax shall he
not quench, till he
send forth judgment
unto victory.

21 And in his name
shall the Gentiles trust.

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23 And Jesus went
about all Galilee, teach-
ing in their synago-
gues, and preaching
the gospel of the king-
dom, and healing all
manner of sickness,
and all manner of
disease among the
people.

24 And his fame
went throughout all
Syria: and they brought
unto him all sick peo-
ple that were taken
with divers diseases,
and torments, and
those which were pos-
sessed with devils, and
those which were lu-
natick, and those that
had the palfie; and he
healed them.

25 And there fol-
lowed him great mul-
titudes of people, from
Galilee, and from De-
capolis, and from Je-
rusalem, and from Ju-
dea, and from beyond
Jordan.

11 And unclean
spirits; when they
saw him, fell down
before him, and cried,
saying, Thou art the
Son of God.

12 And he straitly
charged them, that
they should not make
him known.

13 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

14 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

15 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

16 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

17 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

18 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

19 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

20 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

21 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

22 And when he
was come to the
other side of the
lake, he sat down
there, and the
people came to him
from all quarters.

CHAP.

CHAP. VIII.

From the *Election* of the twelve Apostles till their *Mission* upon the death of *John the Baptist*: containing about six months space, from *June A. D. 31.* till *December* the same year.

THere is the same reason to rest satisfy'd in the order of the sections of this Period, as of those of either of the foregoing.

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§. 1. **A**ND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

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WHEN he was come down from the mountain, great multitudes followed him.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The Sons of Thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor,

17 And he came down with them, and

Ll

Alphaeus,

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Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him.

stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man sake.

23 Rejoice ye in that day, and leap for

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§. 2. 2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the

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pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

17 Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.

18 For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall

joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich: for ye have received your consolation.

25 Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you:

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much

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break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost

again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not farthing.

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farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not

forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation upon a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

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make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the Publicans the same?

47 And if ye salute your brethren only, What do you more than others? do not even the Publicans so?

48 Be ye therefore perfect, even

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as your Father which is in heaven
is perfect.

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TAke heed that ye do not your
alms before men, to be seen
of them: otherwise ye have no re-
ward of your father which is in
heaven.

2 Therefore, when thou dost shine alms, do not found a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 But when thou doſt alms, let
not thy left hand know what thy
right hand doth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which *is* in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not
vain repetitions, as the heathen do:
for they think that they shall be
heard for their much speaking.

8 Be not ye therefore like unto
them: for your Father knoweth

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what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy Name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts,
as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men
their trespasses, neither will your
Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest,
anoint thine head, and wash thy
face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 Lay not up for your selves
treasures upon earth, where the
moth and rust doth corrupt, and
where thieves break through and
steal.

20 But lay up for your selves

scdvv

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treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was

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not arrayed like one of these.

30 Wherefore if God so
cloath the grafs of the field,
which to day is, and to mor-
row is cast into the oven,
shall he not much more clothe
you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat, or what shall we drink? or wherewithal shall we be clothed.

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first
the kingdom of God, and
his righteousness, and all
these things shall be added
unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

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Judge not, that ye be not
judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

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4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to

will thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.
6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.
7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.
8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
12 Therefore all things whatsoever ye would that men should do to you, do ye even so to

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them: for this is the law and the prophets.

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

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22 Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the Scribes.

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§. 3. 5 And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lyeth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit

19 --- And they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they said, He is beside himself.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying, unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

down

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down with Abraham,
and Isaac, and Jacob,
in the kingdom of
heaven.

12 But the child-
ren of the kingdom
shall be cast out into
outer darkness: there
shall be weeping and
gnashing of teeth.

13 And Jesus said
unto the centurion,
Go thy way, and as
thou hast believed, so
be it done unto thee.
And his servant was
healed in the self
same hour.

8 For I also am a
man set under autho-
rity, having under
me souldiers; and I
say unto one, Go,
and he goeth: and to
another, Come, and
he cometh: and to my
servant, Do this, and
he doeth it.

9 When Jesus
heard these things, he
marvelled at him, and
turned him about, and
said unto the people
that followed him, I
say unto you, I have
not found so great
faith, no, not in Israel.

10 And they that
were sent, returning
to the house, found
the servant whole that
had been sick.

11 And it
came to pass the day
after, that he went
into a city called Nain;
and many of his di-
sciples went with
him, and much peo-
ple.

12 Now when he
came nigh to the gate
of the city, behold,
there was a dead man
carried out, the only
son of his mother,
and she was a widow:
and much people of
the city was with her.

13 And when the

Lord

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Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

Chap. XL

§. 5. 1 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

2 And said unto him, Art thou he that should come, or do we look for another?

3 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

4 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the

dead are raised up, and the poor have the gospel preached to them.

5 And blessed is he who ever shall not be offended in me.

6 And as they departed, Jesus began to say unto the multitudes, concerning John, What went ye out into the wilderness to see? reed shaken with the wind?

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and of evil spirits, and to many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way and tell John what things ye have seen and heard, how that that the blind see, the lame walk, the lepers are cleansed,

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8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater then he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law, prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of Publicans and sinners: but wisdom is justified of her children.

ed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more then a prophet.

27 This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater then he.

29 And all the people that heard him, and the publicanes justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children

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sitting

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sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a Devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

Chap. XI.

§. 6. 20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land

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of Sodom, in the day of judgment, then for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

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36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee

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which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that touched him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one ought five hundred pence, and the the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most;

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he returned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kifs: but this woman, since the time I came in, hath not ceased to kifs my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat

with

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with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Chap. XII.

§. 8. 22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?

Chap. III.

22 And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

Chap. VIII.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

3 And Joanna the wife of Chuza Herods steward, and Susanna, and many others, which ministered unto him of their substance.

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27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me, and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, where-with soever they shall blaspheme.

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

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33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt. for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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§. 9. 38 Then certain of the Scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulter-

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy brethren stand

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand

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rous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whales belly: so shall the son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence

mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother, and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

without, desiring to see thee.

21 And he answered, and said unto them, My mother and my brethren are these which hear the word of God, and do it.

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I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

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§. 10. THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

AND he began to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and the whole multitude was by the sea on the land.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way

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3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the ways side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth:

6 And when the sun was up, they were scorched, and because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprang up and choked them.

8 But other fell in to good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given un-

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that

said, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word.

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to you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand, 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

were about him with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with glad-

out of their hearts, lest they should believe and be saved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be

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17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and caught away that which was sown in his heart: this is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that

nefs.

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word.

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel; or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifest: neither was any thing kept secret, but that it should come abroad,

known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

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heareth the word: and the eares of this world, and the deceitfulness of riches choke the word: and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

24 And another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

25 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

26 So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

27 He said unto them, An enemy hath done this.

28 He said unto them, Ye watch therefore, ye know not the day, nor the hour, when the Son of Man shall come.

29 And he said, Whereunto shall we liken the kingdom of

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground:

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of

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hath done this. The God? or with what servants said unto comparison shall we him, Wilt thou then compare it?

that we go and gather them up? *31 It is like a grain of mustard-seed,*

29 But he said, which when it is Nay; left while ye sown in the earth, is gather up the tares, lest then all the seeds ye root up also the that be in the earth. wheat with them.

30 Let both grow together until the harvest; and in the time then all herbs, and of harvest I will say shooteth out great branches, so that the gather ye together first fowls of the air may lodge under the shadow of it.

burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field.

32 Which is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a wo-

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

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man took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the son of man:

38 The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that sowed them, is the devil: the harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41 The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath

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earsto hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? they say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

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§. 12. 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

23 And when he was entred into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, in so much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

35 And the same day when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the

21 Now it came to pass on a certain day, that he went in to a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

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wind and the sea obey him?

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Chap. VIII:

§. 13. 28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither, to torment us before the time?

30 And there was a good way off from them, an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the heard of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea,

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And he cried with a loud voice, and

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils a long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he

and

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and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14 And they that

said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them, saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by

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fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid.

16 And they that saw *it*, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Nowbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis

what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

how

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how great things Jesus had done for him; and all men did marvel.

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§. 14. **A**ND he entered into a ship, and passed over, and came into his own city.

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19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my Father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

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§. 15. 18 While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch-
ed.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and sayest thou, Who touched me?

25 But

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25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the same hereof went abroad into all that land.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter and James, and John, and the father and the mother of the maiden.

52 And

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spake, there came
from the ruler of the
synagogues house, cer-
tain which said, Thy
daughter is dead, but
Why troublest thou
the Master any fur-
ther?

36 As soon as Jesus
heard the word that
was spoken, he saith
unto the ruler of the
synagogue, Be not a-
fraid, only believe.

37 And he suffer-
ed no man to follow
him, save Peter, and
James, and John the
brother of James.

38 And he cometh
to the house of the
ruler of the synagogue,
and seeth the tumult,
and them that wept
and wailed greatly.

39 And when he
was come in, he
saith unto them, Why
make ye this ado, and
weep? the damsel is
not dead, but sleep-
eth.

40 And they laugh-
ed him to scorn: but
when he had put them
all out, he taketh the
father and the mother
of the damsel, and
them that were with
him, and entreth in
where the damsel was
lying.

41 And he took

52 And all wept,
and bewailed her: but
he said, Weep not;
she is not dead, but
sleepeth.

53 And they laugh-
ed him to scorn, know-
ing that she was dead.

53 And he put
them all out, and took
her by the hand, and
called, saying, Maid,
arise.

55 And her spirit
came again, and she a-
rose straightway: and
he commanded to give
her meat.

56 And her parents
were astonished: but
he charged them that
they should tell no
man what was done.

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were opened, and Jesus straitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

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§ 17. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

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AND he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that

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all the people said
unto him, whence
hath this man these
things? and what
wisdom is this which
is given unto him,
that he doth thus
miraculous signs
among us? And he
said unto them,
Verily I say unto
you, No prophet is
accepted in his
own country.

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And when he
was come into his
own country, he
taught them in
the synagogue,
and they were
astonished, saying,
Whence hath this
man these things?

And he said unto
them, Verily I say
unto you, No
prophet is accepted
in his own country.

And their eyes
were not able to
see him, saying,
This is the
carpenter's son.

56. And.

C H A P. IX.

From the *Mission* of the twelve Apostles, till our Saviour's *fourth Passover*: containing about four months space; from *December A. D. 31.* till *April A. D. 32.*

THE Sections of this Period are undoubtedly in their true Order; All of them being according to the agreeing Series of three of the Evangelists, and some of them according to that of all four.

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§ 1. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

6 --- And he went round about the villages, teaching.

7 And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits,

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you,

THEN he called his twelve disciples together, and gave to them power, and authority over all devils,

2 And he sent them to preach the kingdom of God, and to heal the sick,

3 And he said unto them, Take no thing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony

And

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AND when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

3 Philip, and Bartholomew, Thomas, and Matthew the Publican, James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony *against* them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, then for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oyl many that were sick, and healed *them*.

against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

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8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brags in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given

you

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you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them

shall

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shall not fall on the ground without your Father.

30 But the very hairs of your
head are all numbred.

31 Fear ye not therefore, ye are of more value then many sparrows.

32 Whosoever therefore shall
confess me before men, him will I
confess also before my Father which
is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man
at variance against his father, and
the daughter against her mother,
and the daughter in law against her
mother in law.

36 And a mans foes *shall* be they
of his own household.

37 He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

38 And he that taketh not his
cross, and followeth after me, is
not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 He that receiveth you, receiveth me : and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet, in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in

Chap. 2.

21 And ye shall be hated of all men for my name sake: but he that endureth to the end, shall be saved.

...and The dignity is not above his
...the law of man he come.

and, "I am enough for the simple
things he loves the nature, and the
simplicity in his heart. If I have
received the mantle of the good life,
wedding, how much more will I
wear them of the household."
The last line now reads: "I
am enough for the simple things he
loves the nature, and the simplicity
in his heart. If I have received the
mantle of the good life, wedding,
how much more will I wear them
of the household."

...the ...
...the ...
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the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, Verily I say unto you, he shall in no wise lose his reward.

Chap. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

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§ 2. AT that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his bro-

14 And king Herod heard of him, (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when He-

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of

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the

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ther Philips wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disci-

rod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that

whom I hear such things? and he desired to see him.

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ples came, and took up the body, and buried it, and went and told Jesus.

sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, the head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorrowful, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the dam-

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fel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

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§3. 13 When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither, out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a

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10 And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

§4. 15 And

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§4. 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart: give ye them to eat.

17 And they say unto him, we have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that

shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews was nigh.

5 When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon had

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had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

had taken the five loaves and the two fishes; he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet

§5. 24 But

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§ 5. 24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Pe-

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing : (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid.

that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum : and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship : and immediately the ship was at the land, whither they went.

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ter was come down 51 And he went out of the ship, he up unto them into the walked on the water, ship, and the wind to go to Jesus. ceased: and they were

30 But when he fore amazed in them- saw the wind boi- selves beyond mea- strous, he was afraid: sure, and wondered. and beginning to sink, 52 For they confi- he cried, saying, Lord dered not the miracle save me. of the loaves, for their

31 And immediate- heart was hardened. ly Jesus stretched forth, 53 And when they his hand, and caught had passed over, they him, and said unto came into the land of him, O thou of little Gennesaret, and drew faith, wherefore didst thou doubt?

32 And when they were come out of the ship, straightway they knew him,

33 Then they that 54 And when they were in the ship, came that whole region and worshipped him, round about, and be- saying, Of a truth thou gan to carry about in art the Son of God. beds those that were

34 And when they sick, where they heard were gone over, they he was. came into the land of

Gennesaret. 55 And whitherso- 35 And when the ever he entred, into villages, or cities, or men of that place had knowledge of him, the sick in the streets, they sent out into all and besought him that that country round a- they might touch, if bout, and brought un- it were but the border to him all that were of his garment: and diseased, as many as touched

36 And besought him, were made him, that they might whole. only touch the hem of his garment: and as many as touched were made perfectly whole.

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§ 6. 22 The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone :

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee?

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what

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what dost thou work ?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And

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42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whose

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54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo, he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can hear it?

61 When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 *What* and if ye ſhall ſee the ſon of man aſcend up where he was before?

63 It is the ſpirit that quickneth, the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto

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unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAP. X.

From our Saviour's *fourth Passover* till his *Transfiguration*: containing about five months space, from *April A. D. 32.* till *September* the same year.

THis Period, and all its Sections, succeeding directly according to the Order of those Evangelists which are here concern'd, is certainly in the true Order of Time.

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§1. **T**hen came to Jesus, scribes and pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do you also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by what-

Then came together unto him the pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

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foever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Eſaias prophesie of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly father hath not

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Eſaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him die the death.

11 But ye say, If a man shall say to his

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planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not

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perceive, that whatsoever thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

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§2. 21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is griev-

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of

And he said, I am not sent unto thee, but to the lost of Israel. But she answered, Lord, help me. Then Jesus said, O woman, great is thy faith: be it unto thee, as thou wilt. And her daughter was made whole at that very hour.

And Jesus said, I am not sent unto thee, but to the lost of Israel. But she answered, Lord, help me. Then Jesus said, O woman, great is thy faith: be it unto thee, as thou wilt. And her daughter was made whole at that very hour.

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vouly vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she cryeth after us.

24 But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, and saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

§ 3. 29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great mul-

him, and came and fell at his feet: -

26 (The woman was a Greek, a Syro-phenician by nation) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid up on the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring

perceive that which was done in the city, and they came out into the desert, and they sat down there.

26 And he said, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid up on the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring

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22 Then Jesus went thence, and he came into the coasts of Tyre and Sidon. And he entered into a house, and would have none to come in, but he saw a woman, an Israelite, but she was clean, and she was come to him, and she kneeled down, and she said, Have mercy on me, O Lord; my daughter is grievously vexed with a devil.

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titudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them :

31 Infomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

unto him one that was deaf, and had an impediment in his speech: and they besecch him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

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§4. 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, how many loaves have ye? And they said, seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them

unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four

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**thousand men, beside
women and children.**

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

also before *them*.

8 So they did eat, and were filled : and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 And straightway
he entred into a ship
with his disciples, and
came into the parts of
Dalmanutha.

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§ 5. **T**HE Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *it will be fair weather: for the sky is red.*

3 And in the morning, *it will be* foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the pro-

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14. Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loaf.

15 And he charged them, saying, Take

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phet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the

leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he said unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he said unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

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Pharisees,

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Pharisees, and of the Sadducees?

12 Then understood they how that he bad *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

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96. 22 And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

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§7. 13 When Jesus came into the Coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the son of man, am?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art Christ the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answered and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the

18 And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias; and others, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing.

22 Saying, the Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a

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on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life

things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

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AND he said unto them, Verily

man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

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for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

CHAP.

C H A P. XI.

From our Saviour's *Transfiguration*, till the *Feast of Tabernacles* following: containing about a months space; from *September A. D. 32.* till *October* the same year.

THE Order of the Sections of this Period has no more difficulty than of the foregoing.

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§ 1. **A**ND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright

2 And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias,

28 And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two

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cloud overshadowed them: and behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were fore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they

6 For he wist not what to say, for they were fore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that, they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias as verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at nought,

men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in those days any of those things which they had seen.

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lifted: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

§ 2. 14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he someth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and said, O faithless generation,

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cryed out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he someth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down,

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could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence unto yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men.

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, forming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and

and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

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enter no more into him.

26 And *the spirit* cried, and rent him fore, and came out of him; and he was as one dead, inasmuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

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§ 3. 24 And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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§ 4. **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

33 And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves, by the way?

34 But they held their peace: for by the way they had disputed

among themselves, who *should be* the greatest.

35 And he sat down and called the twelve, and saith unto them, If any man desire to

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent

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4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life

be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us.

39 But Jesus said, forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his re-

ward: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

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with one eye, rather ward.
then having two eyes
to be cast into hell-
fire.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell-fire:

48 Where their

worm

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worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in your selves, and have peace one with another.

§ 5. 10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, then of the ninety and nine which went not astray.

To him who is lost, and he will seek him, and when he findeth him, he will rejoice more of that sheep, than of the ninety and nine which were not lost.

And so it is, that if a man have an hundred sheep, and one of them be gone astray, he will leave the ninety and nine, and go into the mountains, and seek that which is gone astray.

And if he find it, he will rejoice more of that sheep, than of the ninety and nine which were not lost. And so it is, that if a man have an hundred sheep, and one of them be gone astray, he will leave the ninety and nine, and go into the mountains, and seek that which is gone astray.

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And if he find it, he will rejoice more of that sheep, than of the ninety and nine which were not lost. And so it is, that if a man have an hundred sheep, and one of them be gone astray, he will leave the ninety and nine, and go into the mountains, and seek that which is gone astray.

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And if he find it, he will rejoice more of that sheep, than of the ninety and nine which were not lost. And so it is, that if a man have an hundred sheep, and one of them be gone astray, he will leave the ninety and nine, and go into the mountains, and seek that which is gone astray.

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14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publicane.

18 Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

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24 And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very forry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and

CHAP. XII.

From the *Feast of Tabernacles* till the *Feast of Dedication* following: containing the space of two months and ten days, from *October A. D. 32*, till *December* the same year.

That this Period and its particular Sections are in their proper Places, will be easily granted, if we can but prove that the Journey to Jerusalem, recorded in the latter part of the ninth Chapter of St. Luke, is the same with that in the beginning of the seventh Chapter of St. John, to the *Feast of Tabernacles*, upon which the Series both here and afterward does principally depend. Now that it is the very same, will be prov'd by the following Arguments.

(1.) We have already prov'd, that this Journey to Jerusalem, in St. John, was the very first which our Saviour took thither within the compass of the Annals of the other Three Evangelists; and since this is the first which we find in any of them, it will naturally appear to be one and the same Journey.

(2.) This Journey in St. John was after a very long absence from Jerusalem, as we have already prov'd; and St. Luke's Words upon the Journey mention'd by him, imply no less also, Jesus knowing that the Days were fulfilled that he should be received up, he stedfastly set his face to go to Jerusalem; intimating, that he now at last set his face to go into those Dangers at Jerusalem, on account of the Completion of the Time for his Death and Assumption, which till that time was compleated, he had hitherto avoided by a long Absence from that City.

(3.) After this Journey we have both in St. Luke and St. John an Account of Christ's going up to Jerusalem twice, and no more; which, because they will naturally be allow'd to correspond to one another, do as naturally permit us to allow those before us to correspond to each other in the same Evangelists.

(4.) This Journey in St. Luke could neither be before nor after that in St. John to the *Feast of Tabernacles*; and therefore was the very same: It could not be before; for Christ was absent from Jerusalem for Two years and an half before this Feast, as we have already demonstrated. It could not be after; for then we have not sufficient room for the two other Journeys succeeding this in the same Gospel. For as to the Journey at the raising of Lazarus, it was not to Jerusalem, but to Bethany: Nay, so far was our Saviour from

from going thence to Jerusalem at this time, that he was oblig'd for his safety to retire out of the reach of the Sanhedrin unto the City Ephraim, near Hazor in Galilee, as we shall see hereafter.

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JOHN.

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§ 1. **A**fter these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, because thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

§ 2. 51 And

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§ 2. 51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

57 And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first

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LUKE.

JOHN.

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go bid them farewell
which are at home at
my house.

62 And Jesus said
unto him, No man ha-
ving put his hand to
the plough, and look-
ing back, is fit for the
kingdom of God.

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§ 3. 11 Then the
Jews sought him at
the feast, and said,
Where is he?

12 And there was
much murmuring a-
mong the people con-
cerning him: for some
said, He is a good man:
others said, Nay; but
he deceiveth the peo-
ple.

13 Howbeit, no man
spake openly of him,
for fear of the Jews.

14 Now about the
midst of the feast, Je-
sus went up into the
temple, and taught.

15 And the Jews
 marvelled, saying,
How knoweth this
man letters, having
never learned?

16 Jesus answered
them, and said, My
doctrine is not mine,
but his that sent me.

17 If any man will
do his will, he shall
know of the doctrine,
whether it be of God,
or whether I speak of
my self.

18 He

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And he said unto them, I have said unto you, and ye have not believed: now I will say unto you again, and ye will not believe, except I shall come and take you up, and will set you down in my Father's house.

And he said unto them, I have said unto you, and ye have not believed: now I will say unto you again, and ye will not believe, except I shall come and take you up, and will set you down in my Father's house.

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And he said unto them, I have said unto you, and ye have not believed: now I will say unto you again, and ye will not believe, except I shall come and take you up, and will set you down in my Father's house.

And he said unto them, I have said unto you, and ye have not believed: now I will say unto you again, and ye will not believe, except I shall come and take you up, and will set you down in my Father's house.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself,
Y y 2 but

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but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they fought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles then these which this *man* hath done?

§ 4. 32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees, and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit,

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rit, which they that believe on him, should receive: for the holy Ghost was not yet *given*, because that Jesus was not yet glorified)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, are ye also deceived?

48 Have any of the Rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

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§5. Jesus

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§ 5. Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst.

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 The

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10 Then said I unto them, I have said unto you, and ye have not believed, because ye have not the light of life.

11 Then said Jesus unto them, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

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22 Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye

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ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*; and *that* I do nothing of my self; but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

§ 6. 32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily verily I say unto you, Whosoever com-

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And the father of
And because I tell you the
truth ye believe not
Which of you convinceth
me? And if I say the truth, why
do ye not believe me?
He that is of God, heareth
God's words: ye therefore hear
them not, because ye are not of
God.
Then answered the Jews and
said unto him, Say we not well,
that thou art a Samaritan, and
hast a devil?
Jesus answered, I have not a
devil, but I honour my Father, and
ye do dishonour me.
And I seek not mine own
glory: there is one that seeketh
glory, the Father.
Verily verily I say unto you,
if I should keep my saying, the
world should be dead.
Then said the Jews unto him,
How we know that thou hast a
devil? he said unto them, I am
the light of the world: if I say not
truly, how shall ye believe me?
I am the light of the world: if I
say not truly, how shall ye believe
me?
Then answered he, and said,
My Father is glorifying me: ye
say, I am the light of the world:
ye say these things, because ye
know not the Father, who is with
me, and he hath glorified me
from the beginning, saying, This
is my Son, the beloved, in whom
I am well pleased.
Then said the Jews, He saith
this, because he hath a devil, the
chief of the Sacerdotes.

committeth sin, is the servant of
sin.

35 And the servant abideth not
in the house for ever: but the Son
abideth ever.

36 If the Son therefore shall
make you free, ye shall be free in-
deed.

37 I know that ye are Abrahams
seed; but ye seek to kill me, because
my word hath no place in you.

38 I speak that which I have
seen with my Father: and ye do
that which ye have seen with your
father.

39 They answered and said un-
to him, Abraham is our father. Je-
sus saith unto them, If ye were A-
brahams children, ye would do the
works of Abraham.

40 But now ye seek to kill me,
a man that hath told you the truth,
which I have heard of God: this did
not Abraham.

41 Ye do the deeds of your fa-
ther. Then said they to him, We
be not born of fornication, we have
one Father, even God.

42 Jesus said unto them, if God
were your Father, ye would love
me: for I proceeded forth, and came
from God, neither came I of my
self, but he sent me.

43 Why do ye not understand my
speech? even because ye cannot hear
my word.

44 Ye are of your father the de-
vil, and the lusts of your father ye
will do: he was a murderer from
the beginning, and abode not in the
truth, because there is no truth in
him. When he speaketh a lye, he
speaketh of his own: for he is a

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45 And because I tell you the truth, ye believe me not.
 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
 47 He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.
 48 Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?
 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
 50 And I seek not mine own glory: there is one that seeketh and judgeth.
 51 Verily verily I say unto you, If a man keep my saying, he shall never see death.
 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
 54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:
 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
 56 Your father Abraham rejoiced

liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced

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2 The neighbours therefore and they which before had seen him, that he was blind, said, Is not this he that sit and begged?
9 Some said, This is he; others said, He is like him: but he said I am he.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man, that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
12 Then said they unto him, Where is he? He said, I know not.
13 They brought to the Pharisees him that sometime was blind.
14 And it was the sabbath-day, when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath: but others said, How can a man that is a sinner, do such miracles? And there was a division among them.
17 They say unto the blind man again, What sayest thou of him? He said, He is a prophet.
18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

ced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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§ 7. **A**ND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

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8 The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And

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unto them. Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and do what his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they call him out.

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After these things, the Lord appointed other signs to be done by him in Jerusalem. And there were two blind men sitting by the way side, crying out, and saying, Have mercy on us, O Lord, thou Son of David. And when he was come to them, he said unto them, What will ye that I shall do unto you? They said, Lord, we want to see. He said unto them, Stand up, and follow me. And when he had touched their eyes, they followed him.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that where-as I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto

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unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

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1 After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor

shoes:

5 And whosoever will take up his cross and follow me, let him deny himself, and take up his cross, and follow me.

6 Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it.

7 For what shall it profit a man, if he shall gain the whole world, and lose his soul? or what shall it profit a man, if he shall save his soul, and lose his body?

8 For what shall it profit a man, if he shall gain the whole world, and lose his soul? or what shall it profit a man, if he shall save his soul, and lose his body?

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8 For what shall it profit a man, if he shall gain the whole world, and lose his soul? or what shall it profit a man, if he shall save his soul, and lose his body?

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And salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you, notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 We unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repeated, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which

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art exalted to heaven: shall be thrust down to hell.

He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

§9. 17 And the seventy returned again with joy, saying. Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, that many

prophets

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prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

10. 25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

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34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

§ 11. 38 Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things.

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

§ 12. And:

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§ 12. **AND** it came to pass, that as he was praying in a certain place: when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

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11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

§ 13. 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also, be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger then he

shall

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shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

27 And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him. Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the

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uttermost parts of the earth, to hear
the wisdom of Solomon; and be-
hold, a greater than Solomon is
here.

The men of Nineve shall rise
up in the judgment with this gene-
ration, and shall condemn it: for
they repented at the preaching of
Jonas; and behold, a greater than
Jonas is here.

No man when he hath light-
ed a candle, putteth it in a secret
place, neither under a bushel; but
on a candlestick, that they which
come in may see the light.

The light of the body is the
eye: therefore when thine eye is
single, thy whole body also is full
of light: but when thine eye is evil,
thy body also is full of darkness.

Take heed therefore, that the
light which is in thee be not dark-
ness.

If thy whole body therefore
be full of light, having no part
dark, the whole shall be full of
light, as when the bright shining of
a candle doth give thee light.

§ 14. And as he spake, a cer-
tain Pharisee besought him to dine
with him: and he went in and sat
down to meat.

And when the Pharisee saw
this, he marvelled that he had not
first washed before dinner.

And the Lord said unto him,
Now do ye Pharisees make clean
the outside of the cup and the plat-
ter: but your inward part is full of
ravening and wickedness.

Ye fools, did not he that
made that which is without, make

that

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that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But wo unto you Pharisees: ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, Scribes and Pharisees, Hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto

the

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the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52. Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in your selves, and them that were entering in, ye hindered.

53. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things.

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

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§ 15. IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

2. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

3. And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

4. But I will forewarn you whom you shall fear: Fear him, which af-

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ter he hath killed, hath power to cast into hell; yea, I say unto you, fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore: ye are of more value then many sparrows.

8 Also I say unto you, whosoever shall confesse me before men, him shall the Son of man also confesse before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a Judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable un-

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to them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, this will I do: I will pull down my barns and build greater: and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more then meat, and the body is more then raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: How much more are ye better then the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they

grow:

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grow: They toyl not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so clothe the grafs, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Fathers good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loyns be girded about, and your lights burning;

36 And ye your selves like unto men that wait for their lord, when he will return from the wedding, that when he cometh, and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down

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to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to

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his will. shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, there cometh a showre; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

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57 Yea, and why even of your
selves judge ye not what is right?

58 When thou goest with thine
adversary to the magistrate, as thou
art in the way, give diligence that
thou mayest be delivered from him;
lest he hale thee to the judge, and
the judge deliver thee to the officer,
and the officer cast thee into prison.

59 I tell thee, thou shalt not de-
part thence, till thou hast paid the
very last mite.

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§ 16. ¶ Here were present at that
season, some that told
him of the Galileans, whose blood
Pilate had mingled with their sa-
crifices.

¶ And Jesus answering, said un-
to them, Suppose ye that these Ga-
lileans were sinners above all the
Galileans, because they suffered such
things?

¶ I tell you, Nay: but except ye
repent, ye shall all likewise perish.

¶ Or those eighteen, upon whom
the towre in Siloam fell, and slew
them, think ye that they were sin-
ners above all men that dwelt in
Jerusalem?

¶ I tell you, Nay: but except ye
repent, ye shall all likewise pe-
rish.

¶ He spake also this parable: A
certain man had a fig-tree planted
in his vineyard, and he came and
sought fruit thereon, and found
none.

¶ Then said he unto the dresser
of his vineyard, Behold, these three
years I come seeking fruit on this

fig-

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fig-tree, and find none: cut it down,
why cumbereth it the ground?

8 And he answering, said unto
him, Lord, let it alone this year al-
so, till I shall dig about it, and dung
it:

9 And if it bear fruit, well: and
if not, then after that thou shalt cut
it down.

§ 17. 10 And he was teaching in
one of the synagogues on the sab-
bath.

11 And behold, there was a wo-
man which had a spirit of infirmity
eighteen years, and was bowed to-
gether, and could in no wise lift
up herself.

12 And when Jesus saw her, he
called her to him, and said unto
her, Woman, thou art loosed from
thine infirmity.

13 And he laid his hands on her:
and immediately she was made
straight, and glorified God.

14 And the ruler of the syna-
gogue answered with indignation,
because that Jesus had healed on the
sabbath-day, and said unto the peo-
ple, There are six days in which
men ought to work: in them there-
fore come and be healed, and not
on the sabbath-day.

15 The Lord then answered him,
and said, Thou hypocrite, doth not
each one of you on the sabbath loose
his ox or his ass from the stall, and
lead him away to watering?

16 And ought not this woman
being a daughter of Abraham, whom
Satan hath bound, lo these eighteen
years, be loosed from this bond on
the sabbath-day?

17 And

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17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he; Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 And the ruler of the Synagogue answered with indignation, saying that he testified here on the Sabbath-day, and said that he was a teacher, and not that he was made a teacher.

24 The Lord then answered him, and said, Thou hypocrite, thou sayest that he is a teacher, and not that he is made a teacher. But ye say that he is a teacher, and not that he is made a teacher. But ye say that he is a teacher, and not that he is made a teacher.

CHAP.

CHAP. XIII.

From the *Feast of Dedication*, till the *Death of Lazarus*:
containing about Two months space, from *December A.D.*
32. till *February A.D.* 33.

THE Order of most of the Sections of this Period will be easy enough, if we observe but one thing, which has not hitherto, I think, been taken notice of by any, viz. That our Saviour sent the Blind Man to the Pool of Siloam, as he went from the Feast of Tabernacles; But that he did not afterward light on him, and discourse him till the Feast of Dedication following. That this is a true Observation, I shall shew from these Arguments. (1.) The Accidents and Events which intervene between the sending this Blind Man to the Pool of Siloam, and our Saviour's discourse with him afterwards, must take up a considerable time; nay, perhaps not much less than the whole Interval between the two Feasts here mentioned. The Blind Man is sent to the Pool of Siloam. He Washes therein; recovers his Sight. His Neighbours are inform'd of it. They are divided about him: Some say he was the Person that had been Blind; others cannot believe it. He assures 'em he is the same Person. The Sanhedrin hear of it. He is conven'd before them first without his Parents, and then with them. After several Examinations, and a legal Process, they Excommunicate him. After this, how long we know not, our Saviour hears of his Excommunication, and lights on him again: Informs him that he is the Messias, and receives Adoration from him accordingly. Could all these Accidents belong to the same time at the Feast of Tabernacles? I suppose not: Especially considering, (2.) The great haste with which our Saviour was leaving Jerusalem, when he sent the Blind Man to Wash in the Pool of Siloam. He had just then escaped Stoning; and as he was passing away in haste from his Adversaries, he sends the Blind Man away to the Pool. Can we imagin any thing else, but that he directly went on his way, and left Jerusalem forthwith? Nay, (3.) Our Saviour seems to have been so far from staying there till all the foremention'd Events were over, that he appears to be gone before the return of the Blind Man from the Pool; for otherwise He, upon the recovery of his Sight, would have return'd, and enquir'd for him that cur'd him; of which we have not a syllable in the History, but rather the contrary. (4.) This is also confirm'd by the way of the mention of the Feast of Dedication, immediately upon

our Lord's discourse with this Man, and with those who thereupon argued against him: And it was the Feast of Dedication at Jerusalem, and it was Winter; and Jesus walked in the Temple in Solomon's Cloisters, &c. Where we have not a word of any Journey to Jerusalem undertaken after the Discourses foregoing, but rather an intimation, that Jesus was then, and might have been for some time at Jerusalem, agreeably to the Series of the present Harmony. That the rest of this Period, containing chiefly part of the 13th, all the 14th, 15th, 16th, and part of the 17th Chapters of St. Luke, is in its right place, beyond Jordan, but not in Judea; and after the Feast of Dedication, but not before it, is plain from the Conclusion of the 13th Chapter, where our Saviour is bid to be gone, lest Herod should kill him; which is a certain sign that he was now not in Judea, under Pilate's Jurisdiction, but in Peræa, beyond Jordan, under that of Herod. Where also our Saviour, speaking of Jerusalem, says expressly, They shall not see me till they shall say, Blessed be he that cometh in the Name of the Lord; i. e. not till my Triumphal Entry into Jerusalem, five days before my Passion. Which is a like evident Token that this was not before, but after the Feast of Dedication, as 'tis here plac'd in the present Harmony. And it must be observ'd withal, that the Branches of this Section are so frequently misplac'd hitherto in the Harmonies of the Evangelists, that even that Great Man, Bishop Richardson himself, by whom the true Order of the Evangelists has been much better stated, than by any other whomsoever, and to whom we have been principally oblig'd in this Harmony, was mistaken also, and thereby very much perplex'd in this part of our Saviour's History.

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35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And

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39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

X.

§ 2. **V**erily verily I say unto you, He that entreth not by the door into the sheepfold; but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are

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are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There

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19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

§ 3. 22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Fathers name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My father which gave *them* me, is greater then all: and none is able to pluck *them* out of my Fathers hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from

C c c 3 my

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my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do; though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

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§ 4. 23 Then said

stone unto him, Lord,

are there few that be

saved? And he said

unto them,

24 Strive to enter

in at the strait gate:

for many, I say unto

you, will seek to en-

ter in, and shall not

be able.

25 When once the

master of the house is

risen

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risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often

would

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would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time when ye shall say, Blessed is he that cometh in the name of the Lord.

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§ 5. **A**ND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the drop sic.

3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him;

9 And

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9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece

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of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

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19 Left haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him.

20 Saying, this man began to build, and was not able to finish.

21 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

22 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

23 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

24 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

25 It is neither fit for the land, nor yet for the dunghil; but men cast it out. He that hath ears to hear, let him hear.

Chap. XV.

§ 7. **T**hen drew near unto him all the publicans and sinners for to hear him.

1 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

2 And he spake this parable unto them, saying,

3 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

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5 And when he hath found *it*, he layeth *it* on his shoulders, rejoycing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joyned himself to a citizen of that country; and he sent him into the fields to feed swine.

16 And

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16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger?

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy

D d d 3.

brother

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brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Chap. XVI.

§8. **A**ND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

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JOHN.

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4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to your selves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise

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the other. Ye cannot serve God
and mammon.

14 And the Pharisees also who
were covetous, heard all these
things: and they derided him.

15 And he said unto them, Ye
are they which justify your selves
before men; but God knoweth
your hearts: for that which is
highly esteemed amongst men, is
abomination in the sight of God.

16 The law and the prophets
were until John: since that time
the kingdom of God is preached,
and every man presseth into it.

17 And it is easier for heaven
and earth to pass, then one tittle of
the law to fail.

18 Whosoever putteth away his
wife, and marrieth another, com-
mitteth adultery: and whosoever
marrieth her that is put away from
her husband, committeth adultery.

§9. 19 There was a certain rich
man, which was clothed in purple
and fine linen, and fared sumptu-
ously every day.

20 And there was a certain beg-
gar named Lazarus, which was laid
at his gate, full of sores,

21 And desiring to be fed with
the crumbs which fell from the rich
mans table: moreover, the dogs
came and licked his sores.

22 And it came to pass that the
begger died, and was carried by the
angels into Abrahams bosom: the
rich man also died, and was buried.

23 And in hell he lift up his eyes,
being in torments, and seeth Abra-
ham afar off, and Lazarus in his
bosom,

24 And

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24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, they have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Chap. XVII.

§ 11. **T**hen said he unto the disciples, It is impossible but that offences will come: but we unto him through whom they come.

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2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

3 Take heed to your selves : If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

C H A P. XIV.

From the Death of Lazarus, till the Beginning of the Passover-Week: containing about six weeks, from February A.D. 33. till March the same year.

IF we remember that we left Christ beyond Jordan, at the Conclusion of the former Period, according to the Accounts both of St. Luke and St. John. That from thence, by St. John's Accounts, he went to Bethany to raise Lazarus; and, after that retir'd to Ephraim, near Hazer, in the remoter Parts of Galilee: And withal observe, that St. Luke says, His last Journey was through the midst of Samaria and Galilee, as it must be from Ephraim; we shall easily find, that the several Sections of this Chapter are in their proper places in the present Harmony.

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Chap. X.

§ 1. 41 **A**ND many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

Chap. XI.

NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but

E c c 2 for

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Chap. XI.

for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes; that I was not there (to the intent ye may believe) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

§ 2. 71. Then.

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52. 17 Then when Jesus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live ;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this ?

27 She saith unto him, Yes, Lord : I believe that thou art the Christ the Son of God which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him,

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

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31 The

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31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And

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42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

§ 3. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all:

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but

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but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

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54. 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew your selves unto the priests. And it came to pass that as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet,

giving

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giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

§ 5. 20 And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here, or see there: go not after them, nor follow them.

24 For as the lightning that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that

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Noe entered into the ark : and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all :

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lots wife.

33 Whosoever shall seek to save his life, shall lose it : and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together ; the one shall be taken, and the other left.

36 Two men shall be in the field ; the one shall be taken, and the other left.

37 And they answered, and said unto him, Where, Lord ? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

§6. AND

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6. **A**ND he spake a parable unto them, *to this end*, that men ought always to pray, and not to faint.

2. Saying, There was in a city a judge, which feared not God, neither regarded man.

3. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge his own elect, which cry day and night unto him, though he bare long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, the other a Publican.

11. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

12. I fast twice in the week, I give tithes of all that I possess.

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13 And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

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§ 7. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let no man put asunder.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept:

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father

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7 They say unto him, Why did Moses then command to give a writing of divorce-ment, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves. eunuchs

and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

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for the kingdom of heavens sake. He that is able to receive it, let him receive it.

§8. 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And behold, one came, and said unto him, Good master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*; but if thou wilt enter into life keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good, but one,*

13 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, *that is, God*.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All

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19 Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto

that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again,

and saith unto them,

these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left

them,

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them, With men this is impossible, but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that* are first, shall be last; and the last *shall be* first.

Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, said, with men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels.

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and

house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

lands,

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9. **F**OR the kingdom of heaven is like unto a man that is an houtholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a peny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed that they should have re-

lands, with persecutions; and in the world to come eternal life.

31 But many *that* are first, shall be last: and the last, first.

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ceived more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good?

16 So the last shall be first, and the first, last: for many be called, but few chosen.

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§ 10. 17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him,

32 And they were in the way going up to Jerusalem: and Jesus went before them;

and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests,

and unto the scribes, and they shall condemn him to death:

and they shall scourge him, and put him to death: and the

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the

34 And the third day he shall rise again, and shall ascend into heaven, and shall sit on the right hand of the Father.

35 And ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in all the cities of Samaria, and unto the ends of the earth.

36 And when he had said these things, he was lifted up, and was carried into a chariot, and ascended from thence.

37 And as he sat on the right hand of the Father, he sent the Holy Ghost upon the apostles, as he had said, and he gave them power, and they began to preach in all the cities of Samaria, and in all Judaea, and in all the cities of the coast of Tyre and Sidon, and they were multiplied throughout all the cities of the coast of Tyre and Sidon.

38 And when the apostles had preached in all the cities of the coast of Tyre and Sidon, they came to Antioch, and there they preached, and there they dwelt, and there they were multiplied.

39 And when the apostles had preached in all the cities of the coast of Tyre and Sidon, they came to Antioch, and there they preached, and there they dwelt, and there they were multiplied.

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Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard *is*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not

demn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am

third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

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be so among you: but baptized withall, shall
whosoever will be ye be baptized:

great among you, let him be your minister. **27** And whosoever will be chief among you, let him be your servant.

28 Even as the Son
of man came not to
be ministered unto, but
to minister, and to give
his life a ransom for
many.

baptized withall, shall
ye be baptized :

40 But to sit on my right hand and on my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister.

44 And whosoever
of you will be the
chiefest, shall be ser-
vant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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§ 11. 29 And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What wilt ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, Thou Son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying him.

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52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

rifying God: and all the people when they saw it, gave praise unto God.

Chap. XIX.

§ 12. **A**ND Jesus entered and passed through Jericho.

2 And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him, for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be

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guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain noble man went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

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17 And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him; Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, that unto every one which hath, shall be given : and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before me.

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18 And when he had thus spoken, he went before, ascending up to Jerusalem. Chap. XI.

13. 55 And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus: and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare that which was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

XIX CHAP. XV.

From the Beginning of the Passover-Week, till the Passover it self: containing the space of Six days; from Saturday March 28. till Thursday April 2.

THE Sections of this, and of the Two other Periods following, do so naturally and exactly rank themselves in the same Order in which they are plac'd in this Harmony, that they stand in need of no particular Explication here.

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§ 1. **T**hen Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

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7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For

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And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he

§2. **A**ND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And faith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of

19 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall

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8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted, that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold will

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will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foale of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the
ass, and the colt; and
put on them their
clothes; and they set
him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Je-

him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of
them that stood there,
said unto them, What
do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread
their garments in the
way: and others cut
down branches off the
trees, and strawed *them*
in the way.

And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord.

kingdom of our father
David, that cometh in
the name of the Lord;
Hosanna in the high-
est. And Jesus en-

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ye say unto him, Be-
cause the Lord hath
need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loofing the colt, the owners thereof faid unto them, Why loofe ye the colt?

34 And they said,
the Lord hath need of
him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went,
they spread their
clothes in the way.

37 And when he was come nigh: even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce, and praise God with a loud voice, for all the mighty works that they had seen.

138 Saying, Blessed
be the king that com-
eth in the name of the
Lord: peace in hea-
ven, and glory in the
highest.

39 And some of the
Pharisees from among

thy king cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people there-
fore that was with
him when he called
Lazarus out of his
grave, and raised him
from the dead, bare
record.

18 For this cause
the people also met
him, for that they
heard that he had done
this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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fus, the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them, that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

tred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them,

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§ 3. 18 Now in the morning as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

12 And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, it haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all

It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

20 And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve

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17 And he said unto them, The house of prayer, but ye have made it a den of thieves.

18 And the scribes and the chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning he said, Blessed be thou, Lord, who hast believed thy reports: and to whom hast thou said, Blessed be thou, Lord, who hast revealed thy secrets?

21 Therefore they could not believe, because that Elias said again,

22 He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

23 These things said Elias when he saw his glory, and spake of him.

24 Nevertheless among the chief rulers also, many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

25 For they loved the praise of men, more than the praise of God.

26 Jesus cried, and said, heareth me, but on him that hath believed on me, believe on me, that ye may know that I am he that send me.

27 And he that heareth me, and believeth on me, shall not see death.

28 I am

me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundred: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must

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me. him will say to
 the house.
 37 Now my lord
 is dead: and what
 shall I say?
 have me from this
 house: but for this
 cause came I unto this
 house.
 38 Father, glorify
 thy name. Then came
 there a voice from
 heaven, saying, I have
 both glorified it, and
 will glorify it again.
 39 The people there-
 fore that stood by, and
 heard it, said that it
 was the voice of an
 angel speaking to
 him.
 40 Jesus answered
 and said, This voice
 came not because of
 me, but for your sakes.
 41 Now is the judge-
 ment of this world:
 now shall the prince
 of this world be
 cast out.
 42 And I, if I be
 lifted up from the
 earth, will draw all
 men unto me.
 43 This he said,
 signifying what hour
 he should die.
 44 The people there-
 fore which loved him, wept
 because he said that
 he should go out of the
 world, and that Christ
 should come again.
 45 And now I have
 showed you the sign of
 the son of man.

must be lift up? who is this Son of
 man?

39 Then Jesus said unto them,
 Yet a little while is the light with
 you: walk while ye have the light,
 lest darkness come upon you: for he
 that walketh in darkness, knoweth
 not whither he goeth.

40 While ye have light, believe
 in the light, that ye may be the chil-
 dren of light. These things spake
 Jesus and departed, and did hide
 himself from them.

41 But though he had done so
 many miracles before them, yet they
 believed not on him:

42 That the saying of Esaias the
 prophet might be fulfilled, which
 he spake, Lord, who hath believed
 our report? and to whom hath the
 arm of the Lord been revealed?

43 Therefore they could not be-
 lieve, because that Esaias said again,

44 He hath blinded their eyes,
 and hardened their heart; that they
 should not see with their eyes, nor
 understand with their heart, and be
 converted, and I should heal them.

45 These things said Esaias, when
 he saw his glory, and spake of
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46 Nevertheless, among the chief
 rulers also, many believed on him;
 but because of the Pharisees they
 did not confess him, lest they should
 be put out of the synagogue.

47 For they loved the praise of
 men, more than the praise of God.

48 Jesus cried, and said, he that
 believeth on me, believeth not on
 me, but on him that sent me.

49 And he that seeth me, seeth
 him that sent me.

46 I am

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46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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§4. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou re-

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered, and said unto them, I will also ask you one thing; and answer me:

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whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things?

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

moved, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question,

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him

28 But

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28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen *is*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and

and answer me, and I will tell you by what authority I do these things.

30 The baptistm of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

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AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a towre, and let it out to husbandmen, and went into a far country.

2 And at the season

shamefully, and sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *is*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall

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let it out to husbandmen, and went into a far countrey.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let

he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head and sent him away shamefully handled.

5 And again he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

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out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

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AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandize:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not ha-

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ving a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

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§ 5. 15 Then went the Pharisees, and took counsel how they might intangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the

13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscrip-

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governour.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

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tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsars; and unto God, the things that are Gods.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection; and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

tion? And they said unto him, Cæsars.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsars, and to God the things that are Gods. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her so wife.

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cæsar the things which he Cæsars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, if any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a

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27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him* a

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our

wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God

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question,

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question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ, whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.

32 And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole-burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in the tem-

of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and for a shew make long

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46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

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THEN spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay *them* on mens shoulders, but they themselves will not move them with one of their fingers.

5 But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in

ple, How say the Scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

42 And there came a certain poor widow,

prayers: the same shall receive greater damnation.

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AN D he looked up, and saw the rich men casting their gifts into the treasury.

1 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

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the markets, and to be called of men, Rabbi, Rabbi.

8 But he not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren.

9 And call no man your father upon the earth: for one is your father which is in heaven.

10 Neither be ye called masters: for one is your master, even Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 But woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering, to go in.

14 Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

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15 Woe unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one profelyte, and when he is made, ye make him twofold more the child of hell then your selves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the

to the scribes and pharisees, and say, ye pay tithe of mint and anise and cummin, but ye have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you scribes and pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter,

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platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Wo unto you Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucifie, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the

earth.

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earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Chap. XXIV.

§ 6. **A**ND Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered, and said unto them, Take heed that no man deceive you.

5 For many shall come in my

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AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and

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5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take

name;

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name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel

Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am Christ: and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be, but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows.

9 But take heed to your selves: for they shall deliver you up to counsels; and in the synagogues ye shall be

beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

heed that ye be not deceived: for many shall come in my name, saying, I am Christ: and the time draweth near. go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

12 But before all these things they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wis-

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of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be short-

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the

dom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countreys, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them

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ned, there should no flesh be saved: but for the elects sake those days shall be shortned.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there: believe *it* not.

24 For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, inso-much that (if *it* were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe *it* not.

27 For as the lighting cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For whereforever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the pow-

house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 And then, if any man shall say to you, Lo, here *is* Christ, or lo, *he is* there: believe *him* not.

22 For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold

that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree,

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ers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no

you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man.

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man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark;

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at mid-night, or at the cock-crowing, or in the morning.)

36 Left coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

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44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

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Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

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6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wife, Give us of your oil, for our lamps are gone out.

9 But the wife answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But

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18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

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27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then

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37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger,
and took *thee* in? or naked, and
cloathed *thee*?

39 Or when saw we thee sick,
or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say, also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took
me not in: naked, and ye clothed
me not: sick, and in prison, and ye
visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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XXXII.

§ 7. **A**ND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this wast?

9 For this oint-

AFTER two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always,

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

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ment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me,

11 For ye have the poor always with you, but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial,

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

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§ 8. **N**OW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Icariot, Simons son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

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And Simon Peter answered him, saying, Lord, to whom shall I go? for thou hast said, Thou shalt be the Christ, the Son of the living God. And Jesus answered him, saying, Simon, thou art Peter, and upon this rock I will build my church; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. And he said unto him, Thou art Peter, and upon this rock I will build my church; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for so I am.

14 If I then *your* Lord and Master, have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily verily I say unto you, The servant is not greater then his Lord, neither he that is sent, greater then he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved.

M m m 3

Simon

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24 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

§ 9. 31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

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Chap. XIII.

35 By this shall all men know
that ye are my disciples, if ye have
love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Chap. XIV.

LET not your heart be troubled :
ye believe in God, believe also
in me.

2 In my fathers house are many mansions; if *it were* not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 And whither I go, ye know,
and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip

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8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father; and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake.

12 Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet

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JOHN.

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19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again*

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unto

Chap. XIV.

unto you. If ye loved me, ye would
 rejoyce, because I said, I go unto
 the Father: for my Father is greater
 than I.
 29 And now I have told you be-
 fore it come to pass, that when it is
 come to pass, ye might believe.
 30 Hereafter I will not talk much
 with you: for the prince of this
 world cometh, and hath nothing
 in me.
 31 But that the world may know
 that I love the Father; and as the
 Father gave me commandment,
 even so I do. Arise, let us go
 hence.
 Chap. XV.

Chap. XIV.

unto you. If ye loved me, ye would
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 the Father: for my Father is greater
 than I.

29 And now I have told you be-
 fore it come to pass, that when it is
 come to pass, ye might believe.

30 Hereafter I will not talk much
 with you: for the prince of this
 world cometh, and hath nothing
 in me.

31 But that the world may know
 that I love the Father; and as the
 Father gave me commandment,
 even so I do. Arise, let us go
 hence.

Chap. XV.

§ 10. I Am the true vine, and my
 Father is the husbandman.

2 Every branch in me that bear-
 eth not fruit, he taketh away: and
 every branch that beareth fruit, he
 purgeth it, that it may bring forth
 more fruit.

3 Now ye are clean through the
 word which I have spoken unto
 you.

4 Abide in me, and I in you. As
 the branch cannot bear fruit of it
 self, except it abide in the vine: no
 more can ye, except ye abide in me.

5 I am the vine, ye are the bran-
 ches: He that abideth in me, and I
 in him, the same bringeth forth
 much fruit: for without me ye can
 do nothing.

6 If a man abide not in me, he
 is cast forth as a branch, and is wi-
 thered; and men gather them, and
 cast them into the fire, and they are
 burned.

MATTHEW.

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7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: *that* whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it *hated* you.

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19 If

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19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater then the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now they have both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

These

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These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you

N n n 3

into

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And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

14 And the disciples did as Jesus had appointed them; and they made ready the passover.

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§ 11. Now the first day of the feast of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

14 And the disciples did as Jesus had appointed them; and they made ready the passover.

15 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

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7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he enteth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber,

into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father.

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15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

CHAP. XVI.

From the Passover itself, till the Death of Christ: containing about 21 Hours, from six a clock at night, April 2. till three a clock in the afternoon, April 3.

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§ 1. 20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily, I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I?

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and ano-

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the

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23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

ther said, Is it I?

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them,

and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

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30 And when they had sung an hymn, they went out into the mount of Olives.

§ 2. 24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them. The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my father hath appointed unto me.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, be-

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I

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risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

fore that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

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These things I have spoken
unto you in private: the time
cometh when I shall no more speak
unto you in private, but I shall
speak unto you plainly of the Father.
At that day ye shall ask in
my name: and I will not refuse
you. That I will keep the Father for
you:
For the Father himself loveth
you, because ye have loved me, and
have believed that I came out from
God.
I am come forth from the Father,
and have come into the world: again
I leave the world, and go to the Fa-
ther.
His disciples said unto him,
Lo, now speakest thou plainly, and
speakest no proverb.
Now are we that thou
knowest all things, and needest not
that any man should tell thee: by
this we believe that thou comest
forth from God.
Jesus answered them, Do ye
now believe?
Behold, the hour cometh, when
it is now come, that ye shall be
tormented, every man to his own,
and shall leave me alone: and yet I am
not alone, because the Father is
with me.
These things I have spoken
unto you, that in me ye might have
peace. In the world ye shall have
tribulation: but of good cheer,
I have overcome the world.

§ 3. 17 Then said some of his
disciples among themselves, What
is this that he saith unto us, A little
while and ye shall not see me: and
again, a little while and ye shall see
me: and, Because I go to the Fa-
ther.

18 They said therefore, What is
this that he saith, A little while? we
cannot tell what he saith.

19 Now Jesus knew that they
were desirous to ask him, and said
unto them, Do ye enquire among
your selves of that I said, A little
while and ye shall not see me: and
again, a little while and ye shall see
me?

20 Verily verily I say unto you,
that ye shall weep and lament, but
the world shall rejoyce: and ye shall
be sorrowful, but your sorrow shall
be turned into joy.

21 A woman when she is in tra-
vail, hath sorrow, because her hour
is come: but as soon as she is deli-
vered of the child, she remembreth
no more the anguish, for joy that a
man is born into the world.

22 And ye now therefore have
sorrow: but I will see you again,
and your heart shall rejoyce, and
your joy no man taketh from
you.

23 And in that day ye shall ask
me nothing: Verily verily I say un-
to you, Whatsoever ye shall ask the
Father in my name, he will give it
you.

24 Hitherto have ye asked no-
thing in my name: ask, and ye shall
receive, that your joy may be full.

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25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

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§4 **T**hese words spake Jesus ; and lift up his eyes to heaven, and said, Father, the hour is come; glorifie thy Son, that thy Son also may glorifie thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

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And now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those, whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify my self, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word:

11 And now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those, whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify my self, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

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21 That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

§ 36 Then

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§ 5. 36 Then cometh Jesus with them unto a place called Gethsemaue, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup

31 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy.

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and pray-

40 And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

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may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

§ 6. 47 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith

ed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

47 And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him,

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come up-

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he came to Jesus, and said, Hail master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour, said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

46 And they laid their hands on him and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

on him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

56 But

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56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes, and the elders were assembled.

58 But Peter followed him afar off unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death, but found none.

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee?

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death, and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither for

54 Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him saying, Woman, I know him not.

58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said,

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 And

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63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, Prophe-
sie unto us, thou Christ,
who is he that smote
thee?

69 Now Peter sat
without in the palace:
and a damsel came un-

did their witness a-
gree together.

60 And the high
priest stood up in the
midst, and asked Jesus,
saying, Answerest thou
nothing? what is it
which these witness
against thee?

61 But he held his
peace; and answered
nothing. Again the
high priest asked him,
and said unto him, Art
thou the Christ, the
Son of the blessed?

62 And Jesus said,
I am: and ye shall see
the Son of man sitting
on the right hand of
power, and coming
in the clouds of hea-
ven.

63 Then the high
priest rent his clothes,
and saith, What need
we any further wit-
nesses?

64 Ye have heard
the blasphemy: what
think ye? And they all
condemned him to be
guilty of death.

65 And some be-
gan to spit on him, and
to cover his face, and
to buffet him, and to
say unto him, Prophe-
sie: and the servants
did strike him with the
palms of their hands.

66 And as Peter was
beneath in the palace,

Man, I know not what
thou sayest. And im-
mediately while he
yet spake, the cock
crew.

61 And the Lord
turned, and looked
upon Peter; and Peter
remembered the word
of the Lord, how he
had said unto him, Be-
fore the cock crow,
thou shalt deny me
thrice.

62 And Peter went
out, and wept bitterly.

63 And the men
that held Jesus, mock-
ed him, and smote him.

64 And when they
had blindfolded him,
they stroke him on the
face, and asked him,
saying, Prophecie, who
is it that smote thee?

65 And many other
things blasphemously
spake they against
him.

66 And as soon as it
was day, the elders of
the people, and the
chief priests, and the
scribes came together,
and led him into their
counsel.

67 Saying, Art thou
the Christ? tell us. And
he said unto them, If
I tell you, you will
not believe.

68 And if I also ask
you, you will not an-

18 And the ser-
vants and officers
stood there, who had
made a fire of coals,
(for it was cold), and
they warmed them-
selves; and Peter stood
with them, and warm-
ed himself.

19 The high priest
then asked Jesus of his
disciples, and of his
doctrine.

20 Jesus answered
him, I spake openly
to the world; I ever
taught in the syna-
gogue, and in the
temple, whither the
Jews always resort;
and in secret have I
said nothing.

21 Why askest thou
me? ask them which
heard me, what I have
said unto them: be-
hold, they know what
I said.

22 And when he
had thus spoken, one
of the officers which
stood by, stroke Jesus
with the palm of his
hand, saying, Answer-
est thou the high priest
so?

23 Jesus answered
him, If I have spoken
evil, bear witness of
the evil: but if well,
why smitest thou me?

24 (Now Annas had
sent him bound unto
to

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to him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

swer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did I not see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

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§8. **W**HEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole counsel, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

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field to bury strangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appointed me.)

11 And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governour marvelled greatly.

Chap. XV.

§ 9. 15 Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multi-

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3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5 And they were the more fierce, say-

Chap. XVIII.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine will

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will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why what evil hath he done? But they cried out the more, saying, Let him be crucified.

tude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifice him.

14 Then Pilate said unto them, Why what evil hath he done? And they cried out the more exceedingly, Crucifice him.

ing, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought: and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod

own nation, and the chief priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cried they were

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were made friends together; for before they were at enmity between themselves.

13 And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast in prison)

20 Pilate therefore willing to release Je-

all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Chap. XIX.

Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Jews answered him, We have a law,

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fus, spake again to them.

21 But they cried, saying, Crucifie him, crucifie him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cefars friend: who-soever maketh himself a king, speaketh against Cefar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down

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in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

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§ 10. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

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15 And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they called together the whole band.

17 And they clothed him with purple, and platted a crown of thorns; and put it about his head,

18 And began to salute him, Hail king of the Jews.

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23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE

27 Then

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27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers;

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34 They gave him vinegar to drink, mingled with gall: and

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place called Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what everyman should take:

25 And it was the third hour, and they crucified him.

26 And the superscription was written over, THE KING OF THE JEWS.

a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they

KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews? but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

when

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when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

27 And with him they crucified two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbred with the transgressors.

crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the souldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

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§ 11. 39 And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God,

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran,

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

23 Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

25 Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

why

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why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias,

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

CHAP.

C H A P. XVII.

From the *Death of Christ* till his *Ascension*: containing the space of 42 Days; from *April 3.* till *May 14.*

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51 **A**ND behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene,

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome:

41 Who also when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an honourable counsellor, which also

47 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And behold, ~~there was~~ a man named Joseph, a counsellor, ~~and he was~~ a good man, and a just:

51 (The same had not consented to the counsel and deed of them) ~~he was~~ of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and ~~that~~ they might be taken away.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

and

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and Mary the Mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth.

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the Centurion, he asked him whether he had been any while dead.

45 And when he knew it of the Centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

48 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

57 And on the first day of the week, very early in the morning, they went to the sepulchre, having the spices which they had prepared.

58 And when they had opened the door, and went in, they found not the body.

59 And as they were wondering thereunto, behold, suddenly there was a great earthquake, and the angels of heaven came, and sat upon the stone, and rolled it away.

60 And when they were entered, they saw the linen clothes lying there.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrine and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

64 Com.

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64 Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

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1 IN the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning,

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

THE first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

and

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and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 3. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear, and great joy, and did run to bring his disciples word.

9 And as they went

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together; and the o-

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to tell his disciples, afraid.

behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go in to Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governors ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

9 Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And when he was come home, he shewed all that he had done and seen.

14 And the women went away, and bought spices, as they were commanded, and came to the sepulchre.

15 And when they had opened the stone, they went in, but found it empty.

16 And when they were at a loss, behold, two angels in white sat by them, saying, Ye seek Jesus, who is risen from the dead.

17 And they remembered his words, and when they were risen, they went away, and told him.

18 And he said unto them, Go ye and tell my brethren that they go in to Galilee, and there shall they see me, as I said unto them.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And when he was come home, he shewed all that he had done and seen.

14 And the women went away, and bought spices, as they were commanded, and came to the sepulchre.

15 And when they had opened the stone, they went in, but found it empty.

16 And when they were at a loss, behold, two angels in white sat by them, saying, Ye seek Jesus, who is risen from the dead.

17 And they remembered his words, and when they were risen, they went away, and told him.

18 And he said unto them, Go ye and tell my brethren that they go in to Galilee, and there shall they see me, as I said unto them.

ther disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body

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body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

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§5. 12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he

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13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem, *about* threescore furlongs.

14 And they talked together of all these things which had happened.

19 Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

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appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues,

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

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beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whether they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the scriptures?

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33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then opened he their under-

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standing, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Chap. XXVIII.

§ 6. 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world. Amen.

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19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

50 And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

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26 And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

30 And

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30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

Chap. XXI.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him*, (for he was naked) and did cast himself into the sea.

8 And

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8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Aftoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith unto him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said

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Chap. XXI.

unto him. Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testified of these things, and I wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

THE

THE HARMONY OF THE Four Evangelists EPITOMIZ'D.		JOHN.	LUKE.	MARK.	MATTHEW.
Julian Period.	Christian Era.		I		
Years of the World.	Jewish Era.		(1)		
3999 3756 Ab.	4709 :::: August		(25)		
			(26)		
			(38)		
			(39)		
			(56)		
			(57)		
			(80)		

I. **S** T. Luke's Preface. Many had writ Histories of Christ. Himself had obtain'd a full knowledge of all things. Is resolv'd therefore to write a most exact History. Dedicatus it to Theophilus.

The Angel Gabriel appears to Zacharias. Foretels the Birth of John the Baptist. Zacharias is dumb. The Baptist conceiv'd.

(2) The Angel Gabriel is sent to Nazareth. Appears to the Virgin Mary. Foretels the Nativity of Christ. Mary is amaz'd at the News. The Angel assures her of the Certainty of it. Informs her of the Conception of the Baptist. Mary acquiesces.

(3) The Virgin Mary goes into Judæa. Visits Elizabeth. The Baptist in the Womb leaps for joy. Elizabeth transported, Sings an Hymn of joy. Mary sings her Hymn of Praise [the Magnificat.] She stays three Months with Elizabeth. Returns to Nazareth.

(4) The Baptist is Born. The Baptist is Circumcis'd, and named at first Zacharias. His Father names him John. Zacharias recovers his Speech. Sings a Prophetick Hymn of Praise. John the Baptist grows. Continues in the Desert.

The Harmony of the Four Evangelists Epitomiz'd.		JOHN.	LUKE.	MARK.	MATTHEW.
Years of the World.	Jewish Æra.	Jahm Period.	Christian Æra.		
Jyar.	May	II. T HE Genealogy of Joseph, the Husband of the Virgin Mary. Before the Regal Government four- teen Generations. Under the Regal Government four- teen Generations. After the Regal Government four- teen Generations.		I (1) — (17) — (18) — (24) — (25) — 1	
Jyar.	May	(2) The Virgin Mary is found with Child by Joseph. He thinks to put her away privately. An Angel ap- pears to him. Bids him not fear to re- ceive his Wife. Foretells the Birth of Jesus the true Immanuel. He takes his Wife home.			
4001 3758					
Tisri.	Octob.	(3) An Enrolment of the Jews. [The Tax is first not levied till Cy- renius was Governor of Syria, 9 or 10 years afterwards] Joseph and Mary ascend from Nazareth to Bethchem to be enroll'd there. Christ is Born. He is laid in a Manger.		II (1) — (7) — (8) — (21)	
	25.				
Tisri.	Octob.	(4) Shepherds watch their Flocks by night. An Angel appears to them. Informs them of the Nativity of Christ that day at Bethchem. A Choir of Angels join in a short Hymn of Praise. The Shepherds go to Beth- lehem, and find Christ there. He is Circumcis'd. Nam'd Jesus.			

		(511)			
Years of the World.	Jewish Era.	Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.	JOHN. LUKE. MARK. MATTHEW.
Hhcfvā		Novem.		(5) <i>Wise men come from the East to Jerusalem. A strange Star had been their Guide. They enquire the Place for the Nativity of the Messias. They find Bethlehem to be it. Go thither. Adore Christ, and offer him Gifts. Are warned not to return by Herod. Go home another way.</i>	II (1)
Hhcfvā		Novem.		(6) <i>Joseph admonish'd by an Angel to go into Egypt. He with Mary and the young Child descends thither. Herod kills the Infants [and his Son Antipater.] He Dies. The Angel recalls Joseph out of Egypt. He fears Archelaus. Is again encourag'd by the Angel. Goes for Galilee.</i>	(12) (13)
Casleu.		Decem.		(7) <i>[Archelaus at Jericho: and Jerusalem in the direct Road to Nazareth.] Joseph and Mary with the young Child call at the Temple. The Virgin Mary is purify'd. Jesus her first-born presented to God. Symeon takes Jesus in his Arms. Sings his Nunc dimittis. Anna the Prophetess blesses God. Joseph, with Mary and the young Child, goes on to Nazareth.</i>	(22) (23)
4013 3770 Nisan.		4723 10 April		(8) <i>Christ increases in Wisdom, Stature, and Reputation. His Parents go up every Year to the Passover. Christ at 12 years of Age goes up with them. Disputes with the Doctors in the Temple. His Parents go back without him. Return and find him with the Doctors. He returns with them to Nazareth.</i>	(39) (40) (52)

The Harmony of the Four Evangelists Epitomiz'd.		JOHN.	LUKE.	MARK.	MATTHEW.
Years of the World.	Julian Period. Christian Era.				
4032 3789 Tisri.	4741 28 Octob.	III (1)	III (1)	I (1)	III (1)
Christ beyond Jordan.		(12)	(8)	(20)	(23)
Tisri.	Octob.	(38)			
Hhefvā.	Novem.	I (1)			
		(14)			
Kisleu.	Decem.	(15)			
		(18)			
		4742 29			

The Harmony of the Four Evangelists Epitomiz'd.

III. **T**HE famous fifteenth Year of Tiberius begun. The Commencing of the Gospel, by the Public Preaching and Baptizing of John, and the Private of Jesus himself soon after. A Summary of John's Doctrine, in St. Luke till his Imprisonment. Christ about Thirty years old at this his first Preaching.

(2) At this beginning of the Gospel, or of Christ's Ministry, His own Genealogy by the Virgin Mary [the Daughter of Heli in the Talmud] is set down by St. Luke. From Christ to David 43 Generations. From David to Abraham 14 Generations. From Abraham to Adam 20 Generations.

(3) St. John's Divine Preface. The $\Lambda\omicron\gamma\omega$, a Divine Person. The Creator of all things. The Light of all Mankind. Attested to by John the Baptist. Rejected by his own People. Will make all his Followers Sons of God. Becomes Man. Lives on Earth. Is the Son of God.

(4) The Baptist declares the Dignity and Preheminence of Christ. Priests and Levites of the Sect of the Pharisees sent to Examine the Baptist. He disclaims being either the Messiah, Elias, or a bare Prophet. Asserts he is the forerunner of the Messiah. Owns his inferiority to the Messiah.

Years of the World.		Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	MARK.	LUKE.	JOHN.
Christ beyond Jordan.		Tebeth.	January	(5) <i>Christ comes to Bethabara, beyond Jordan, where John was Baptizing. John declares him to be the Messias. The Descent and Mansion of the B. Spirit the Signal of the Messias. John having seen the Signal, is assur'd Jesus is He. He firmly attests the same accordingly to all.</i>							(19)
		Shebat.	Februa.	(6) <i>The next day Jesus walks by. John and two of his Disciples, Andrew and another [St. John] stand and see him walking by. John calls him the Lamb of God. The two Disciples follow Jesus. Stay with him all day. Peter first brought to Christ. Philip and Nathanael first brought to him.</i>							(34) (35)
		Adar.	March	(7) <i>A Marriage-feast in Cana of Galilee. Mary with Christ and his Disciples invited to it Wine is wanting for the Guests. Mary informs Christ of it. Christ delays for some time. Afterwards turns Water into Wine. His Disciples believe. Christ abides a while at Capernaum.</i>							(52) II (1)
		Nisan.	April	IV. <i>Christ goes up to the Passover to Jerusalem. Drives the Buyers and Sellers out of the Temple. Foretels his own Resurrection. The Temple built forty six Years. Christ works Miracles at the Feast. Many see them, and believe on him. Christ trusts not himself to them.</i>							(12) (13)
				T t t							(25)

Years of the World.	Jewish Era.	Julian Period.	Christian Era.	THE HARMONY OF THE FOUR EVANGELISTS Epitomiz'd.	MATTHEW.	MARK.	LUKE.	JOHN.
Jyar.		May		(2) Nicodemus, a Ruler of the Jews, comes to Christ by night. Christ instructs him at large. The Nature of Spiritual and Baptismal Regeneration. Nicodemus is amaz'd at his Doctrine. Christ instructs him farther. Of the Preaching and Death of the Messias. Of Faith and Good Works.				III (1)
Sivan.		June		(3) Christ goes into the Territory of Judæa. He Baptizes there by the Ministry of his Disciples. John Baptizes in Enon near Salim. Is inform'd by his Disciples of the Multitudes baptiz'd by Christ in Judæa. He rejoices at it. Proclaims Christ's Dignity.				(21)
Tamuz		July						(22)
Ab.		August						(26)
Ab.		August		V. Christ leaves Judæa to avoid the Designs of the Pharisees, and goes for Galilee. He passes through Samaria. Is weary and thirsty with Travelling. Sits down on Jacob's Well, near Sychar. Discourses with a Woman. Of the Water of Life. Of the Place and Nature of God's Worship. He is the Messias.				IV (1)
								(27)
Ab.		August		(2) The Woman goes to the City. Informs 'em of Christ. Brings a great Multitude back with her. Christ's Meat to do his Father's Will. Seed-time and Harvest close together. Many believe on the Woman's Testimony concerning Christ. Many more believe upon their own hearing him. Christ stays at Sychar two days.				(28)
								(42)

Christ in Judæa.

	Years of the World.	Jewish Era.	Julian Period.	Christian Era.		MATTHEW.	MAR.K.	L.UKE.	JOHN.
Elul.	4033 3790	Tisri. Heshvā. Casseu.	Septem.		(3) A Prophet not honoured in his own Country. Christ therefore had staid so long in Judæa. He now returns into Galilee. The Galilæans had seen his Miracles at the Passover. They therefore receive him well. He comes to Cana. While he is there he heals the Son of a Nobleman sick at Capernaum.				(43)
Tebeth.			Octob. Novem. Decem.	4743 30 January	(4) Christ comes to John the Baptist to Jordan. Desires to be Baptized of him. John is at first unwilling. Christ must fulfil all Righteousness. John [as the conclusion of his Office] Baptizes Christ. The Holy Ghost descends on Christ. A Voice from Heaven to him.	(13)	(9)	(21)	(54)
Shebat. Adar.					(5) Christ is immediately led into the Wilderness [of Juda.] Fasts forty days and forty nights. Is tempted by the Devil there. 1. To distrust of God's Providence. 2. To Idolatry, in Worshipping the Devil. 3. To Presumption, in throwing himself down from the Pinnacle of the Temple, Christ overcomes. The Devil departs from him. Angels minister to him.	(17)	(11)	(22)	
Nisan.					VI. [John is in Prison.] Christ goes to Jerusalem to the Feast. A Cripple at the Pool of Bethesda. Christ heals him on the Sabbath. Bids him take up his Bed and walk the same day. The Jews question him for doing so. Christ asserts that he is the Son of God. The Jews charge him with Blasphemy and Profaneness. They seek his Life.	IV (1)	(12)	IV (1)	V (1)
						(11)	(13)	(13)	(47)

		The Harmony of the Four Evangelists Epitomiz'd.				J O H N.	L U K E.	M A R K.	M A T T H E W.
Years of the World.	Jewish Era.	Julian Period.	Christian Era.						
[Christ in Galilee.	Nisan.	April		(2) Christ hears of John's Imprisonment. Being in danger of his Life in Judæa, he departs into Galilee. Begins his Publick Ministry there. Preaches and works Miracles with great Applause. Comes to Nazareth. Reads in their Synagogue. Explains a Text in Isaias. Is expell'd from Nazareth. Goes and dwells at Capernaum.			(14)	(14)	(12)
	Jyar.	May		(3) Christ walks by the Sea of Galilee. Sees Simon Peter, and Andrew his Brother fishing. Bids them follow him [for the present.] He goes a little farther. Sees James and John, the Sons of Zebedee, mending their Nets. Bids them also follow him [for the present.] They leave their Ships, and follow him accordingly.				(15)	(17)
	Sivan.	June		(4) Christ enters Capernaum. Preaches in their Synagogue, and casts out a Devil. Heals Peter's Wives Mother of a Fever. At night heals vast Multitudes. Retires in the morning into a desert to pray. Simon and his Companions find him and press him to return. He preaches and casts out Devils through Galilee.				(16)	(18)
	Tamâz	July						(20)	(21)
	Ab.	August						(21)	VIII
	Elul.	Septem.							(14)
	4034								(17)
	3791								(39)
	Tifri.	Octob.							(44)
	Hhefvâ	Novem.		(5) Christ stands by the Lake of Gennezareth. The People crowd about him. He sees two Ships on the shore. The Fishermen are washing their Nets. Christ goes into Simon's Ship and Teaches the People out of it. He occasions a mighty Draught of Fishes. Calls Andrew, Peter, James and John. They leave All and follow him [intirely.]				V	
									(11)

Years of the World.	Julian Period.	Christian Era.		MATTHEW.	MARK.	LUKE.	JOHN.
Casseu.	Decem.		(6) <i>Christ is in a certain City. A Leper begs his Assistance. Professes his Faith in his Power. Christ heals him. Enjoins him silence. Sends him to the Priest according to the Law of Moses. Great Multitudes come about him. He retires again to the desert for Devotion.</i>	(2)	(40)	(12)	
		4744 31		(4)	(45)	(16)	
Tebeth.	January		(7) <i>Christ returns to Capernaum. Vast Multitudes crowd to hear him. A Paralytick let down through the Tiles. Christ assures him his sins are forgiven. The Scribes and Pharisees say 'tis Blasphemy. He confirms that invisible Power by a visible Miracle, and heals the Paralytick. All are amaz'd at it.</i>	IX (2)	II (1)	(17)	
				(8)	(12)	(26)	
Shebat.	Februa.		(8) <i>Christ goes and teaches by the Sea. Calls Matthew from the receipt of Custom. Is entertain'd by him. Publicans and Sinners sit down with Christ. The Scribes and Pharisees murmur at it. He vindicates himself. Why his Disciples don't fast. The Bridegroom yet with 'em. New Wine for new Bottles.</i>	(9)	(13)	(27)	
Adar.	March			(17)	(22)	(39)	
Nisan.	April		VII. [THE Time of the Passover at Jerusalem.] <i>The Sabbath after the Sheaf-offering on the second Day of the Passover. Christ walks through the standing Corn. His Disciples rub the Ears of Corn. The Jews murmur. He vindicates them by the Examples of David and the Priests in the Temple.</i>	XII (1)	(23)	VI (1)	
				(8)	(28)	(5)	

The Harmony of the Four Evangelists Epitomiz'd.		J O H N.	L U K E.	M A R K.	M A T T H E W.
Years of the World.	Julian Period.	Christi- an Era.	Jewish Era.		
Jyar.	May				
					(2) On another Sabbath Christ enters into a Synagogue. Heals one of a Withered hand there. Defends what he had done. His Destruction sought. He retires to the Sea. Heals vast Multitudes. Charges 'em to keep all private. Fulfills thereby a Prophecy of Ifaias. The Multitudes still follow him.
Sivan.	June				
					VIII. Christ goes up into the Mount. stays all night in a Chappel. In the morning calls several of his Disciples to him. Chooses Twelve for his Apostles. Descends from the Mount to the Plain. Vast Multitudes attend his descent. Waits for his Preaching and Cures. Seek to touch him only. Christ heals them all.
Sivan.	June				
					(2) The famous Sermon by the Mount. The Blessed. The Cursed. He compleats the Law. Of Reconciliation to Brethren, Divorce, Swearing, Love to Enemies. Of secret Alms, Prayer and Fasting. Against Sollicitude and rash Judging. Ask & have. Do as we would be done to. Enter in at the strait gate. A tree known by its fruits. The bare Heaven condemn'd
Tamuz	July				
					(3) Christ enters into a House in Capernaum. The People crowd about him. A Centurion's servant sick. The Centurion sends first the Elders of the Jews, then some Friends. Comes at last himself. Begs of Christ not to come himself. Only to speak the word, and heal his servant. Christ wonders at his extraordinary Faith. Heals his servant.

The Harmony of the Four Evangelists Epitomiz'd.		JOHN.	LUKE.	MARK.	MATTHEW.
Julian Period.	Christian Era.				
Years of the World.	Jewish Era.				
Tamuz	July	(4) <i>Christ goes the next day to Nain. A Widows only Son there dead : carried on a Bier to his Funeral. Christ meets 'em at the Gate of the City. The Bearers stand still. Christ touches the Bier, and raises the dead Child. The Multitude are amazed at it. Christ's Fame mightily increases upon it.</i>			
Ab.	August	(5) <i>John the Baptist still in Prison. Sends two of his Disciples to Jesus to know whether he were the Christ. Jesus heals all sorts of Diseases in their presence. Bids 'em for an answer tell John what they had heard and seen. He magnifies the Baptist. Complains that neither John's severe, nor his free way wins 'em.</i>			
Ab.	August	(6) <i>Christ upbraids the Cities where his Miracles had been chiefly wrought. Wo to Chorazin, Bethsaida, and Capernaum. Better for Tyre, Sidon, and Sodom in the Day of Judgment. God hides his Truths from the Proud. Reveals them to the Humble. Christ blesses the Divine Wisdom for it. His Yoke easy.</i>			
Ab.	August	(7) <i>Simon the Pharisee invites Christ to a Treat. A Woman, who was a sinner, washes his Feet with Tears, wipes 'em with her Hair, kisses them and anoints 'em with Ointment. The Pharisee wonder that he lets her. Two Debtors of a great and of a small Sum forgiven. Which will love most.</i>			

Years of the World.	Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.	MATTHEW.	MARKE.	LUKE.	JOHN.
Elul.	Septem.		(8) <i>Christ Preaches all about. The twelve Apostles and several Women in his Company. He casts out a Devil out of one Blind and Dumb. His Sight and Speech restor'd upon it. Is accus'd to do it by Beelzebub. He vindicates himself. A Kingdom divided cannot stand. The Sin against the Holy Ghost unpardonable.</i>	XII (22)	(22)	VIII (1)	
4035 3792 Tifri.	Octob.			(37)	(30)	(3)	
Hhefvā.	Novem.		(9) <i>The Scribes and Pharisees desire a sign. Must only have the sign of the Prophet Jonas. The Ninivites and Queen of Sheba will condemn the Jews. An Evil Spirit gone out and returning is worse than before. Christ's Mother and Brethren seek to come at him but cannot for the Press. Who are his Mother and Brethren.</i>	(38)	(31)	(19)	
				(50)	(35)	(21)	
Hhefvā.	Novem.		(10) <i>Christ goes the same day into a Ship. Preaches to the Multitudes out of it. The Parable of the Sower on different sorts of ground. The Reason of Christ's use of Parables. The Parable of the Sower expounded. The Parable of Tares. Of a Grain of Mustard-seed. Of Leaven hid in 3 Sata of Meal.</i>	XIII (1)	IV (1)	(4)	
				(35)	(34)	(18)	
Hhefvā.	Novem.		(11) <i>Christ leaves the Multitude. Comes into an House. Explains the Parable of the Tares. Describes thence the Day of Judgment. The Parable of Treasure hid in a Field. Of a Pearl of great price. Of a Net gathering good Fish and bad. The Disciples understand them all at last. A good Scribe of the Kingdom of God.</i>	(36)			
				(53)			

The Harmony of the Four Evangelists Epitomiz'd.		JOHN.		LUKE.		MARK.		MATTHEW.	
Years of the World.	Julian Period.	Jewish Era.	Christian Era.						
Hhcfvā	Novem.			(12)	(22)	(35)		VIII (18) & (23)	
								(27)	(41)
Hhcfvā.	Novem.			(13)	(16)	V (1)		(28)	
								(34)	(20)
Hhcfvā	Novem.			(14)				IX (1)	
								VIII (19)	
								(22)	
Hhcfvā.	Novem.			(15)	(40)	(21)		IX (18)	
								(26)	(43)
									(56)

The Harmony of the Four Evangelists Epitomiz'd.		J O H N.		L U K E.		M A R K.		M A T T H E W.	
Years of the World.	Jewish Era.	Julian Period.	Christian Era.						
Hhefvā.		Novem.		(16) Two Blind men follow him as he passes thence. Beg his assistance, and believe in him. Christ heals them. Enjoins 'em Silence. A Dumb man possess'd with a Devil brought to him. Christ casts out the Devil. The Dumb speaks. The Pharisees ascribe it to Beelzebub.		(27)		(34)	
Caſſeq.		Decem.		(17) Christ comes to Nazareth again. On the Sabbath Preaches in their Synagogue. They wonder at his Doctrine and Miracles. Yet despise him as the Son of a Carpenter, and relate to mean people among 'em. A Prophet least honour'd in his own Country.		XIII (54)		VI (1)	
						(58)		(6)	
Tebeth. Shebat.		4745 32 January Februa.		IX. Christ Preaches and Heals all about the Country. Bids his Disciples pray for Labourers in God's Harvest. The Mission and Instruction of the twelve Apostles. They must go to the Israelites alone. Preach and Heal. Take nothing superfluous with 'em. Beware of Men. Not be studious how to answer. Expect Afflictions. Not to fear Man. To forsake all for Christ. To receive them is to receive him. They all Preach and Heal.		IX (35)		IX (1)	
						XI (1)		(13)	
Adar.		March		(2) A Digression concerning the Death of the Baptist not long before. His Disciples Bury him and tell Christ of it. Herod the Tetrarch hears of Christ's fame. Various Conjectures in his Court who he should be. Some suspect him to be the Baptist risen again. Herod fears the same.		XIV (1)		(14)	
						(12)		(29)	
								(9)	

Years of the World.		Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	MARK.	LUKE.	JOHN.
Nisan.	April			(3) The twelve Apostles return and give Christ an account of their Preaching and Miracles. They all retire to the Desert of Bethsaida by Sea. The Multitudes follow him thither. He pities them, Preaches to them, and Heals their Sick. [The Passover being at hand.]	(13)	(30)	(10)				
Nisan.	April			(4) Towards night he feeds 5000 with 5 Loaves and 2 Fishes. Twelve Baskets of Fragments remain. The Multitudes will make him King. He retires to a Mountain. Sends his Disciples away before. He stays most part of the night at his Devotions.	(14)	(34)	(11)	(15)	(35)	(12)	VI (1)
Nisan.	April			(5) The Disciples sail away. Night comes on. They are over-against Capernaum. A Storm drives them from the City farther into the Sea. About break of day Christ walks towards them on the Sea. They fear he is a Ghost. Peter walks on the Water. Christ comes into the Ship. The Storm ceases. They come ashore. Christ Heals all.	(23)	(46)	(17)	(24)	(47)		(16)
Nisan.	April			(6) The next day the Multitudes follow Christ and find him. Christ discourses largely of Faith in himself under the Figures of the Bread from Heaven, the Bread of Life, eating his Flesh and drinking his Blood. Many of his Disciples murmur, and leave him. The Twelve stay. Judas called a Devil.	(36)	(56)	(21)				(17)
											(22)
											(71)

		The Harmony of the Four Evangelists Epitomiz'd.				J O H N.	L U K E.	M A R K.	M A T T H E W.
Years of the World.	Jewish Era.	Fallan Period.	Christian Era.						
Nisan.		April		X. Scribes and Pharisees come down from Jerusalem. Christ's Disciples eat with unwashen Hands. Are accused of breaking the Traditions of the Elders. Christ severely chides the Scribes and Pharisees for their pernicious Traditions; for Teaching the Commandments of Men; and for the saying Corban. What goes into the Mouth does not defile a Man.	XV (1)	VII (1)			
Jyar.		May		(1) Christ goes to the Borders of Tyre and Sidon. Comes privately into an House. A Canaanitish Woman begs his help for her Daughter a Demoniac. Christ at first is silent. Presently tells her he is not sent but to the lost Israelites. Childrens Bread not for the Dogs. She is importunate. Her Daughter cur'd.	(20)	(23)			
					(21)	(24)			
					(28)	(30)			
Sivan.		June		(3) Christ passes through the midst of the Coasts of Decapolis. Comes to the Coast of the Sea of Galilee. Goes up and sits in a Mountain. They bring to him a deaf and almost dumb person. Christ, with some actions preceding, cures him perfectly. Enjoins silence in vain. Multitudes heal'd.	(29)	(31)			
					(31)	(37)			
Tamuz		July		(4) The Multitudes stay with Christ in the Desert three days. Christ pities them. Feeds 4000 with 7 Loaves and a few small Fishes. 7 Baskets of Fragments remain. He sends the Multitudes away. Goes into a Ship. Arrives at the Parts of Dalmanutha.	(32)	VIII (1)			
					(39)	(10)			

Years of the World.	Jewish Era.	Julian Period.	Christian Era.		J O H N.	L U K E.	M A R K.	M A T T H E W.
Tamaz		July		(5) <i>The Pharisees and Sadducees desire a sign from Heaven. Christ upbraids 'em with knowing the Signs of the Weather, and not of the Times. Will only give 'em the Sign of the Prophet Jonas. Departs by Sea to the other side. Bread forgotten. The Leaven of the Pharisees.</i>	XVI (1)	(11)		
Ab.		August		(6) <i>Christ comes to Bethsaida. They bring a Blind man to him to be cur'd. Christ takes him out of the Town. Spits in his Eyes, and lays his Hands on him. The Man sees confusedly. Christ puts his Hands on his Eyes. He sees perfectly. Christ enjoins him secrecy.</i>		(21)	(22)	
Ab.		August		(7) <i>Christ goes towards Cæsarea Philippi. Enquires of his Disciples mens Opinions of him. He is thought to be either John the Baptist, Elias, Jeremias, or some other of the Prophets. Peter owns him for Christ the Son of God. His Answer commended. Christ foretells his own Death. Life to be lost for Christ.</i>	(13)	(18)	(27)	
Elul.		Septem.	XI.	A <i>Bout a Week after Christ takes Peter, James and John into an high Mountain. He is transfigured before 'em. Moses and Elias appear and speak of the Death of Christ. A Voice from Heaven. The next day Christ descends from the Mount. Charges 'em to keep all private till his Resurrection. The Baptist Elias.</i>	XVII (1)	(29)	IX (1)	(28)
					(13)	(36)	(12)	

		The Harmony of the Four Evangelists Epitomiz'd.			
Years of the World.	Jewish Era.	Julian Period.	Christian Era.	MATTHEW.	MARK.
Elul.	Septem.	(1) The Disciples puzzled in the casting out of a Devil. Christ reproves their Infidelity. Casts out the Devil. The Disciples enquire why they could not cast him out. He tells 'em that Prayer and Fasting were necessary. Goes privately through Galilee. Foretells his own Death again.		(14) — (23)	(13) — (32)
Elul.	Septem.	(3) Christ comes to Capernaum, The Collectors come to Peter to know whether Christ pay'd Tribute. He answers, Yes. Christ proves that he, the Son of God, need not pay Tribute. Yet sends Peter to catch a Fish with a Shekel in its mouth. Pays Tribute therewith.		(14) — (27)	—
Elul.	Septem.	(4) The Disciples had disputed in the way about Priority. Christ sets a young Child in the midst. Teaches them Humility thereby. One forbid to work Miracles in Christ's Name, because he followed not Christ. He is not to be forbid. Better lose our right hands, or right eyes, than offend by 'em.		XVIII (1) — (9)	(33) — (49)
Elul.	Septem.	(5) Various Instructions. Little ones not to be despis'd. How to treat an Offending Brother. How often we must forgive him. Parable of a Debter forgiven 10000 Talents, and exacting 100 Pence of his fellow-servant. He is deliver'd to the Tormentors. Christ goes beyond Jordan.		(10) — (35) XIX (1) (2)	X — (1)

Christ beyond
Jordan.

The Harmony of the Four Evangelists Epitomiz'd.		Julian Period.	Christian Era.	Years of the World.	J O H N.	L U K E.	M A R K.	M A T T H E W.
Christ in Galilee.	Christ in Samaria.	Tifri.	Octob.	4036 3793 Tifri.	VII (1)			
					(10)			
				Tifri.		(51)		
						(62)		
Christ in Judaea.		Tifri.	Octob.		(11)			
						(31)		
		Tifri.	Octob.		(32)			
					(53)			

XII. **C**hrist being return'd to Galilee, stays there for fear of the Jews. The Feast of Tabernacles approaches. Christ persuaded by his Brethren to shew himself publickly at the Feast. Christ's time not yet come. He stays behind them for a while. Afterward goes up, but privately.

(2) The Year for the Death of the Messias come. Christ therefore resolutely sets forward for Jerusalem. Sends Messengers before to prepare for him. They are rejected by a Samaritan City. James and John for calling down Fire from Heaven. Christ rebukes them. Returns answers to three of his Followers.

(3) The Jews seek him at the Feast, and are divided about him. Christ comes to the Temple in the middle of the Feast and Preaches. The Jews wonder. Christ's Doctrine from God. Christ's Life sought for his Miracle above two years ago on the Sabbath. Circumcision done on the Sabbath. The Jews seek to lay hands on him, but in vain. Many believe in him.

(4) The Pharisees send Messengers to apprehend him. The Jews shall seek him, but not find him. This not understood. Christ on the last and great Day of the Feast Preaches of the Effusion of the H. Spirit. Divisions again about him. The Messengers return without him. They & Nicodemus Plead for him. The Jews reject him as a Galilean,

The Harmony of the Four Evangelists Epitomiz'd.		J O H N.	L U K E.	M A R K.	M A T T H E W.
Years of the World.	Julian Period.	Christian Era.			
Tisri.	Octob.		(5) Christ goes to the Mount of Olives. Returns in the Morning to the Temple. A Woman caught in the Act of Adultery. He convicts the Accusers of the same Crime in their own conscience. Does not Condemn the Woman. Christ the Light of the World. Himself and his Father testify for him. Many believe in him.		
Tisri.	Octob.		(6) Christ exhorts those who believed on him to perseverance. The Truth would free 'em from Bondage. The Jews take it ill that they should be suppos'd in Bondage. Christ shews they Imitate the Devil, and so are his Children. They say he is a Samaritan, and has a Devil. He seeks God's glory alone. Was before Abraham. Escapes stoning.		
Tisri.	Octob.		(7) Christ finds one Blind from his Birth. Makes Clay and anoints his Eyes. Upon Washing in Siloam he recovers his Sight. He is strictly examin'd about the Cure. It was the Sabbath. The Jews enquire of his Parents. Will believe still that Christ is an Impostor, because he brake the Sabbath. They Excommunicate the Man.		
Hesvan Hhesvā.	Octob. Novem		(8) Christ chooses 70 Disciples. Sends them by two and two. Gives them many Instructions. Nothing superfluous to be taken with 'em. One House to be stay'd in. Dust to be shaken off against the Incredulous. Tyre, Sidon and Sodom more excusable.		
		VIII (1) (31) (32) (59)			
		IX (1) (34)			
		X (1) (16)			

Years of the World.	Julian Period.	The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	MARK.	LUKE.	JOHN.
	Jewish Era.								
Hhefvā.	Novem.	(9) The 70 return with joy. Christ enlarges their Commission and Instructions. Best occasion of joy that their Names are written in Heaven. Christ praises God for hiding his Mysteries from the Proud, and revealing 'em to the Humble. Pronounces his Disciples happier than the ancient Kings and Prophets in knowing these Mysteries.						(17)	
								(24)	
Hhefvā.	Novem.	(10) A Lawyer requires the way to Eternal life. Christ tells him, By Love to God and his Neighbour. The Lawyer desires to know who is his Neighbour. The Parable of one Travelling from Jerusalem to Jericho, and falling among Thieves. A Priest and Levite pass by. A Samaritan takes care of him. The Lawyer must go and do likewise.						(25)	
								(37)	
Hhefvā.	Novem.	(11) Christ comes to Bethany. Is entertain'd in Martha's House. Martha cumber'd with much serving. Mary sits at Christ's feet to hear him. One thing necessary. Mary's Choice prefer'd to Martha's.						(38)	
								(42)	
Hhefvā.	Novem.	(12) Christ Praying in a certain place, is desir'd, when he had done, to teach his Disciples a Form of Prayer. He gives 'em the same Form he had long since given 'em, The Lord's Prayer. Shews 'em the power of Importunity in Prayer. The Holy Spirit will readily be given to those that ask him.						XI (1)	
								(13)	

Years of the World.		Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	MARK.	LUKE.	JOHN.
Casleu.	Decem.			(17) <i>A Woman crooked and bowed down for 18 years. Christ makes her strait on the Sabbath. The Ruler of the Synagogue is very angry. Christ vindicates himself. A Beast led to Watering on the Sabbath by the Jews. The Enemies of Christ confounded. The Parables of a Grain of Mustard-seed and of Leaven. Christ goes for Jerusalem.</i>					(10)		
Casleu.	Decem.			XIII. <i>Christ hears of the Excommunication of him that was cur'd of his Blindness. He lights upon the Man. Declares himself to be the Son of God. The Man worships him. He reproves the Blindness of the Pharisees. Their Opinion of their own discerning increases their Blindness.</i>					(22)	(35)	
Casleu.	Decem.			(2) <i>Christ professes himself the Good Shepherd: The Door of the sheepfold: Will give his life for his sheep: Many of his sheep not within the sheepfold of the Jewish Church: He will gather them and make all one Fold as he is the sole Shepherd: He lays down his life freely. The Jews divided about him.</i>						(41)	
Casleu.	Decem.			(3) <i>At the Feast of Dedication Christ Preaches in Solomon's Cloisters. Appeals to his Works. His sheep believe and are safe, He and his Father are One. The Jews attempt to stone him for Blasphemy. Christ shews that persons commission'd by God are stil'd Gods, much more may he claim to be his Son. He again goes beyond Jordan.</i>						X (1)	
										(21)	
										(22)	
										(49)	

		The Harmony of the Four Evangelists Epitomiz'd.		MATTHEW.	MARK.	LUKE.	JOHN.
Years of the World.	Jewish Era.	Julian Period.	Christian Era.				
Christ beyond Jordan.	Tebeth.	Decem.		(4) One enquires whether few be sav'd. Need of great and early care about it. Many from all quarters shall sit down in the Kingdom of God. Some think to terrify Christ with a threat- ning from Herod. He is unconcern'd at it. Jerusalem, the great Murderer of the Prophets, shall not see him till his Triumphal Entry.		(23)	
			4745 32			(35)	
	Tebeth.	January		(5) Christ Eats with a Pharisee on a Sabbath. Heals one of the Dropsy the same day. Vindicates the fact. The Parable of the Guests. The Lower place to be chosen. The Poor and Maimed to be invited. The Parable of the great Supper. The Excuses of those invited. The Poor come and feast.		XIV (1)	
						(24)	
	Tebeth.	January		(6) A Multitude follow Christ. He assures 'em they must forsake all and take up their Cross if they would be his Disciples. The Parable of a Man that Built a Tower. Of a King with 10000 going to War against another with 20000. The necessity of consideration.		(25)	
						(35)	
	Shebat.	January		(7) Many Publicans and Sinners among Christ's Auditors. The Scribes and Pharisees murmur. Christ an- swers by three Parables. Of the Lost Sheep, of the Lost Groat, and of the Prodigal Son. The great joy for the recovery of a Lost Sinner, even among the Angels.		XV (1)	
						(32)	

		The Harmony of the Four Evangelists Epitomiz'd.			
Years of the World.	Julian Period. Christian Era.				
Shebat.	Februa.	(8) The Parable of the Unjust Steward. His Master calls him to account. Takes away from him his Stewardship. The Steward provides for his future subsistence. The Children of this World prudent in their generation. The Covetous Pharisees deride Christ. Divorce unlawful.	MATTHEW.	MARK.	LUKE. JOHN.
					XVI (1)
					(18)
Shebat.	Februa.	(9) The Parable of Dives and Lazarus. Dives feasts sumptuously every day. Lazarus lies at his Gate full of Sores. Desires only crumbs from his Table. Dives dies. Is in Torment. Lazarus dies. Is in Abraham's Bosom. Dives begs for Water to cool his tongue. A Gulf between 'em. Dives desires Lazarus may be sent to his five Brethren. Moses and the Prophets sufficient.			(19)
					(31)
Shebat.	Februa.	(10) Offences must come. Wo to the Causes of them. Repenting Brother to be forgiven seven times a day. The Power of Faith. A Servant after his days work must attend his Master; Yet not to be Thanked for it. All are Unprofitable Servants.			XVII (1)
					(10)
Adar.	Februa.	XIV. Many believe on Christ beyond Jordan. Lazarus of Bethany is very sick. His Sisters send Christ word of it. He carries still two days beyond Jordan. Prepares to return into Judæa. His Disciples think it dangerous. He tells 'em Lazarus is dead. Goes for Bethany.			(41) (42) XI (1) (16)

The Harmony of the Four Evangelists Epitomiz'd.		JOHN.	LUKE.	MARK.	MATTHEW.
Julian Period.	Christian Era.				
Years of the World.	Jewish Era.				
Adar.	Februa.	(17)			
		(45)			
Adar.	Februa.	(46)			
		(54)			
Adar.	March	(11)			
		(19)			
Adar.	March	(20)			
		(37)			

Years of the World.		Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.					MATTHEW.	MARK.	LUKE.	JOHN.
Adar.		March		(6) Pray always and not faint. The Unjust Judge, who fear'd neither God nor Man. A poor Widow desires Justice. Will have no denial. Wearies him out with importunity. God will at last Avenge his Elect. The Pharisee and Publican pray at the Temple. The one brags, the other cries for Mercy. The latter prefer'd. The Humble shall be exalted.							XVIII (1)	
Adar.		March		(7) The Pharisees tempt Christ about Divorce. Christ refers them to the first Institution of Marriage. What God has join'd none may separate. Moses allow'd a Bill of Divorce only for the hardness of their hearts. The Disciples think it hard to Marry without Divorce. All cannot live single.	(3)	(2)					(14)	
Adar.		March		(8) Infants brought to Christ. The Disciples oppose it. Christ receives them and blesses them. A Rich young man asks the way to Eternal life. None good but God. Keep the Commandments. Sell all for Treasure in Heaven. The Young man forsakes Christ. The Danger of Riches. The Reward of forsaking all for Christ.	(12)	(12)						
Adar.		March		(9) The Parable of the Labourers in the Vineyard. A Penny a day at the first hour. The same at the 3d, 9th and 11th hours. The first Murmur at this Inequality. No Injustice hereby done them. The Master may do what he will with his own. Their Eye evil, because he is good. The last first, and the first last.	(13)	(13)	(15)					
Adar.		March			(30)	(31)	(30)		XX (1)			
									(16)			

Years of the World.		Julian Period.	Christian Era.	The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	MARK.	LUKE.	JOHN.
Nisan.	(9)	March	(28)	XV. [Sabbath-day.] <i>Christ comes to Bethany. Supps with Martha. Lazarus sits down with him. Mary takes a Pound of Spikenard worth 300 Pence. Anoints his Feet, and wipes them with her Hair. Judas clamours at this Wast. Christ justifies her. She kept most of it against his Funeral. A Multitude come to see him and Lazarus. The Jews think to kill Lazarus.</i>							XII (1)
Nisan.	(10)	March	(29)	(2) [Sunday.] <i>Christ approaches the Suburbs of Jerusalem. Sends two of his Disciples for an Ass and a Colt. The People strew the way. Cry Hosanna to the Son of David. Christ weeps over and enters the City. Goes up into the Temple. Casts the Buyers and Sellers out of the Jews Court. God's House a House of Prayer. He goes out to Bethany in the Evening.</i>				XXI (1)	XI (1)	(29)	(12)
Nisan.	(11)	March	(30)	(3) [Munday.] <i>Christ returns to the City in the Morning. Curses the barren Fig-tree. Goes into the Court of the Gentiles. Casts the Traders out thence. Greeks desire to see him. A Voice from Heaven. The Jews seek to destroy him. He returns to Bethany.</i>				(17)	(11)	(46)	(19)
Nisan.	(12)	March	(31)	(4) [Tuesday.] <i>Christ returns to the City. The Fig-tree quite withered. The Power of Faith. Whether John's Baptism was from Heaven or of Men. Two Sons bid to Work in the Vineyard. A Vineyard lett to Husbandmen. The Marriage of the King's Son.</i>				(18)	(12)	(47)	(20)
								(19)	(19)	(48)	(50)
								(20)	(20)	XX (1)	
								XXII (14)	XII (12)	(18)	

Years of the World.	Jewish Era.	Julian Period.	Christian Era.		MATTHEW.	MARK.	LUKE.	JOHN.
Nisan. (12)		March (31)		(5) [Tuesday.] <i>Render to Cæsar the things which are Cæsar's. A Woman married to seven Brethren. In Heaven no Marriage. The Resurrection prov'd out of the Law of Moses. The First Commandment in the Law. How Christ the Son of David. Woes to the Scribes and Pharisees. The Widows two Mites. Jerusalem's Doom.</i>	(15) XXIII (39)	(13) (4+)	(19) XXI (4)	
Nisan. (13)		March (31)		(6) [Tuesday.] <i>The Disciples shew Christ the Glorious Building about the Temple. He sits on the Mount of Olives. Foretells its utter Ruin. The Signs before that destruction of the Temple. The Signs before the last Judgment. All must watch against Christ's coming. The Parable of the Wise & Foolish Virgins. The Parable of Talents intrusted with Servants. The Day of Judgment.</i>	XXIV (1) XXV (46)	XIII (1) (37)	(5) (38)	
Nisan. (13)		April (1)		(7) [Wednesday.] <i>The Passover within two days. The Sanhedrin meet in the High Priests Hall. They debate how to seize Christ. Agree not to do it on the Passover-day. Judas comes and agrees with them to betray him. Washes his Opportunity. Christ entertain'd at Bethany by Simon the Leper.</i>	XXVI (1) (16)	XIV (1) (11)	XXII (1) (6)	
Nisan. (14)		April (1)		(8) [Wednesday.] <i>Christ rises from Supper. Takes a Towel and a Basin. Washes his Disciples feet. Notes Judas by the By. Recommends Humility by his own Example. Is troubled in Spirit. Assures 'em that one of them would betray him. The Devil enters Judas.</i>				XIII (1) (30)

The Harmony of the Four Evangelists Epitomiz'd.			MATTHEW.	MARK.	LUKE.	JOHN.
Years of the World.	Julian Period.	Christian Era.				
Nisan. (14) ^a	April (2)		(9) [Thursday.] <i>After Judas was gone, Christ discourses of his sudden leaving the World, and of Charity. Foretells Peter's Denial before the next Cock-crowing. Goes to prepare a Mansion for his Disciples. Is the Way, the Truth and the Life. Prayers must be in his Name. He promises the Paraclete, who will teach 'em all things.</i>			(31) XIV (31)
Nisan. (14)	April (2)		(10) [Thursday.] <i>Christ passes through the Mount of Olives. Is the True Vine. His Disciples as Branches must abide in him, and bear Fruit, and Love one another. Are his Friends. Will be hated by the World, and persecuted for his sake. He is hated without a Cause. The Scripture foretold it. The Paraclete, and they his Witnesses.</i>			XV (1) XVI (16)
Nisan. (14)	April (2)		(11) [Thursday.] <i>The first day of Unleavened Bread is come. The time of the killing of the Paschal Lamb is come. The Disciples enquire where they shall prepare the Passover. Christ sends two of 'em to one bearing a Pitcher of Water. They light on him. He shews 'em a large Upper Room furnished. They make all things ready.</i>	(17)	(12)	(7)
Nisan. (15) HOMY (1)	April (2) HOMY (7)		XVI. [Thursday.] <i>At Even Christ comes with the Twelve. Sits down to Eat the Passover. Says he shall neither eat the Passover, nor drink the Fruit of the Vine till his Resurrection. He institutes the Holy Sacrament. Foretells Judas would betray him. They sing the Hallel, and departs.</i>	(19) (20) (30)	(16) (17) (26)	(13) (14) (23)

The Harmony of the Four Evangelists Epitomiz'd.					
Years of the World.	Julian Period.	Christian Era.	MATTHEW.	MAR. K.	LUKE.
(2)	(8)		(31) (35)	(27) (31)	(24) (39)
(3)	(9)				(17) (41)
(4)	(10)				(33) XVII (1)
(5)	(11)		(36) (46)	(32) (42)	(40) (46) XVIII (1)

(2) [Thursday.] *The Disciples quarrel about Prebeminence. Christ assures 'em again Preferments in his Church will be but Burdens. They must look for their Reward in Heaven. He tells Peter he had Pray'd for him. Foretells his Denials of him before the Cock-crowing that night. Warns 'em of the Danger at hand.*

(3) [Thursday.] *The Disciples had argued what Christ means by those words, A little while and ye shall not see me, &c. They are desirous to ask him. He prevents 'em by his Answer. Their hour of trouble come, but will be soon over, like the Pains of a Woman with Child. What they shall ask in his Name will be granted.*

(4) [Thursday.] *Christ (the great High Priest) Consecrates himself to his Office by Praying (as on the Great Day of Expiation) (1) For Himself, (2) His Family, the Apostles. (3) The People, All Believers: That Himself may be re-instated in his Primitive Glory with God: That His Apostles may be preserv'd in Unity: That all Believers may be with him for ever.*

(5) [Thursday.] *They pass the Brook Cedron. Enter the Garden of Gethsemane. Christ takes Peter, James and John with him. Is in an Agony. Begs, that the Cup may pass from him. Submits to his Father's Will. An Angel strengthens him. His Disciples sleep.*

The Harmony of the Four Evangelists Epitomiz'd.		MATTHEW.	MARKE.	LUKE.	JOHN.	
Julian Period.	Christian Era.					
Years of the World.	Jewish Era.					
(6)	(12)	(6) [Thursday.] Judas comes with a Band of Soldiers. Betrays Christ with a Kiss. Christ goes towards the Band. Asks whom they seek. They say Jesus of Nazareth. The Soldiers fall to the ground. They seize upon him. Peter cuts off Malchus's Ear. Is reprov'd for it, and the Ear heal'd. All flee away.	(47)	(43)	(47)	(2)
		(56)	(52)	(53)	(12)	
April	(3)	(7) [Friday.] Christ led to Annas. From thence immediately to Caiaphas the High Priest. Is accused before him and the Sanhedrin. They seek false-witness against him; but in vain. Adjure him to tell whether he be Christ the Son of God. He owns it, and that he shall come to judge the World. He is condemn'd by them. Peter denies him.	(57)	(53)	(54)	(13)
(7)	(1)					
(8)	(2)					
		(75)	(72)	(65)	(17)	
(9)	(3)	(8) [Friday.] Christ is brought to the Pretorium. The Sanhedrin do not go into it for fear of Pollution. They go home and Eat the Passover. They meet again at the Temple. Confirm Christ's Condemnation. Judas comes and repents. Throws down the 30 Pieces of Silver. Goes and hangs himself. Christ accus'd before Pilate. answers not.	XXVII (1)	XV (1)	(66)	(28)
(10)	(4)					
		(14)	(5)	XXIII (2)	(32)	
(1)	(5)	(9) [Friday.] Christ appears to be a Galilean. Is therefore sent to Herod. Herod abuses him, and sends him back. He and Pilate reconcil'd Barabbas prefer'd before Christ. Pilate's Wife sends to him to let Christ alone. Christ is scourged and abus'd. Affirms he is the Son of God. Pilate thereupon afraid.	(15)	(6)	(3)	(33)
		(23)	(14)	(22)	(15)	
					XIX	

The Harmony of the Four Evangelists Epitomiz'd.				MATTHEW.	M A R K.	L U K E.	J O H N.
Years of the World.	Jewish Era.	Julian Period.	Christian Era.				
(12)	(6)	(10)	(10) [Friday.] <i>Christ is Condemn'd by Pilate. Abus'd by the Soldiers. Bears his Cross. Simon the Cyrenean bears a part of it. Is led out of the City to be crucify'd. Comes to Golgotha. Drinks the Bitter Cup. Is crucify'd between two Thieves. He prays for his Crucifiers. A Title on the Cross, Jesus of Nazareth the King of the Jews.</i>	(24)	(15)	(23)	(16)
(1)	(7)	(11)					
(2)	(8)	(12)					
(3)	(9)	(13)					
(4)	(10)	(14)					
(5)	(11)	(15)		(38)	(28)	(38)	(22) °
(6)	(12)	(16)	(11) [Friday.] <i>Christ is abus'd by the Standers-by. The Thieves reproach him. One of them is penitent. Christ assures him that he shall be that day with him in Paradise. The Soldiers divide one Coat. Cast Lots for the other. St. John to take care of the Virgin Mary. A Darkness for three Hours. Christ gives up the Ghost.</i>	(39)	(29)	(39)	(23)
(7)	(1)	(17)					
(8)	(2)	(18)					
(9)	(3)	(19)		(50)	(37)	(46)	(30)
(10)	(4)	(20)	XVII. [Friday.] <i>The Veil of the Temple rent in twain. A great Earthquake. The Legs of the Thieves broken. Christ's side pierced with a Spear. Blood and Water issue out. Joseph of Arimathæa begs Christ's Body. He and Nicodemus Bury it in a New Sepulchre. A Stone roll'd to its mouth and seal'd. A Watch set.</i>	(51)	(38)	(47)	(31)
(11)	(5)	(21)					
(12)	(6)	(22)		(66)	(47)	(56)	(42)
Nisan (17)	April (5)	(23)	(2) [Sunday.] <i>The Women set forward to the Sepulchre very early. Christ rises from the Dead. A great Earthquake. An Angel rolls away the Stone from the Sepulchre. Sits upon it afterward. The Watch are affrighted at this sight. [They all flee away.]</i>	XXVIII (1)	XVI (1)	XXIV (1)	XX (1)
				(4)	(4)	(2)	

The Harmony of the Four Evangelists Epitomiz'd.		MATTHEW.	MAR.	LUKE.	JOHN.
Julian Period.	Christian Era.				
Years of the World.	Jewish Era.				
Nisan. (17)	April (5)	(3) [Sunday.] <i>The Women come to the Sepulchre about Sun-rising. They go into it. The Body is gone. Mary Magdalene runs immediately to Peter and John. The rest of the Women are inform'd of the Resurrection by the Angel.</i>	(5) — (7)	(3) — (7)	(2) — —
Nisan. (17)	April (5)	(4) [Sunday.] <i>The Women depart with the News. In the mean while Peter and John go to the Sepulchre, and return. Mary returns to the Sepulchre. Sees Christ. He appears to the rest of the Women. They Worship him. Run and tell the Disciples. Mary runs after them. The Watch report all to the Sanhedrin. Are bid to say the Disciples stole the Body away as they slept.</i>	(8) — (15)	(8) — (11)	(3) — (12)
Nisan. (17)	April (5)	(5) [Sunday.] <i>Christ appears to St. Peter. Overtakes two Disciples going to Emmaus. Discourses with 'em out of the Old Prophets. Breaks Bread with 'em. They return to Jerusalem. Christ appears to the 10 Apostles, Thomas being absent. Expounds to 'em the Prophets. Commissons 'em to Preach and Baptize. Thomas is incredulous.</i>	(12) — (18)	(13) — (49)	(19) — (25)
Nisan. (24)	April (12)	(6) [Sunday next.] <i>Christ appears to the 11 Apostles, Thomas being with the rest. His Incredulity conquer'd. The Disciples go into Galilee. Christ appears there first to seven of them at the Sea of Tiberias (St. John to tarry till Christ's coming.) Afterward to all of them, and 500 other Christians. To James; and, To the 11 at Bethany. The Ascension.</i>	(16) — (20)	(19) — (20)	(26) — (53)
Jyar. 26	May (14)				XXI (25)
Christ in Galilee. Christ in Judaea.					

The Astronomical CANON of PTOLEMY.

A.N. | A.P. 7.

N Abonassar—	14	14	3980	Feb. 26
Nadius—	2	16	3982	23
Chinzirus & Porus—	5	21	3987	22
Jugæus—	5	26	3992	21
Mardoc-Empadus—	12	38	4004	20
Arkianus—	5	43	4009	17
Interregnum I.—	2	45	4011	15
Belibus—	3	48	4014	15
Apronadius—	6	54	4020	14
Rigebélus—	1	55	4021	13
Mesessimordacus—	4	59	4025	12
Interregnum II.—	8	67	4033	11
Affar-Addinus—	13	80	4046	9
Saofduchéus—	20	100	4066	6
Chyniladanus—	22	122	4088	1
Nabopallasarus—	21	143	4109	Jan. 27
Nabocolassarus—	43	186	4152	21
Ilvarodamus—	2	188	4154	11
Niricassolassarus—	4	192	4158	10
Nabonadius—	17	209	4175	9
Cyrus—	9	218	4184	5
Cambyfes—	8	226	4192	3
Darius I.—	36	262	4228	1
Xerxes—	21	283	4249	Dec. 23
Artaxerxes I.—	41	324	4290	17
Darius II.—	19	343	4309	7
Artaxerxes II.—	46	389	4355	(2)
Ochus—	21	410	4376	Nov. 21
Arogus—	2	412	4378	16
Darius III.—	4	416	4382	15
Alexander—	8	424	4390	14

The Astronomical Canon of Ptolemy:

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Philippus Aridæi-----	7	431	4397	12
Alexander Ægus-----	12	443	4409	10
-----	—	—	—	—
Ptolemæus Lagi-----	20	463	4429	7
Ptolemæus Philadelphi--	38	501	4467	2
Ptolemæus Euergetes-----	23	526	4492	<i>Oct.</i> 24
Ptolemæus Philopater----	17	543	4509	18
Ptolemæus Epiphanes----	24	567	4533	13
Ptolemæus Philometor--	35	602	4568	7
Ptolemæus Euergetes II.	29	631	4597	<i>Sept.</i> 29
Ptolemæus Soter-----	36	667	4633	21
Dionysius-----	29	696	4662	12
Cleopatra-----	22	718	4684	5
-----	—	—	—	—
Augustus-----	43	761	4727	<i>Aug.</i> 31
Tiberius-----	22	783	4749	20
Caius-----	4	787	4753	14
Claudius-----	14	801	4767	13
Nero-----	14	815	4781	10
Vespasianus-----	10	825	4791	6
Titus-----	3	828	4794	4
Domitianus-----	15	843	4809	3
Nerva-----	1	844	4810	<i>Jul.</i> 30
Trajanus-----	19	863	4829	30
Hadrianus-----	21	884	4850	25
Antoninus-----	23	907	4873	20

Journal of the

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ERRATA.

PAg. 10. Line 18. add *Eliab abous* 133. l. 10. marg. add *Exod. 8. 20. p. 13.*
 l. 30. marg. for 12. 3. 4. r. 8. 3. 4. p. 31. l. 16. r. 205. p. 46. l. 25. r. of almost
 this whole Intervall. p. 50. l. 33. r. *Exodus*. p. 56. l. 3. marg. dele 31. l. 4. marg.
 add with 1. 5. l. 31. r. *Jan. 4. p. 65. l. 14. for 30. r. 13. p. 69, 70, 75, dele days*
and the cyphers under it. p. 74. l. 7. for now r. at presens. p. 78. l. 17. r. Asher.
 p. 85. l. 26. for 6y. 11 m. r. 7 y. 7 m. l. 27. for 1y. 8 m. r. 0 y. 10 m. p. 88.
 l. 19. r. this. p. 92. l. 13. dele his. p. 100. l. 6. for this whole Harmony, r. the whole History
 of our Saviour's Ministry. p. 103. l. 35. for our. by. p. 107. l. 23. r. caution. l. 24. r. see
 what. p. 109. l. 20. r. enter'd. p. 119. l. 5. r. by all. p. 121. l. 26. r. 3. p. 135. l. 3. r. *ηθελον*
 p. 136. l. ult. r. *Αρεσπουον*. p. 153. l. 27. dele dater. l. 29. r. 5. p. 157. l. 14. r. was that.
 l. 23. marg. r. *Rabba*. p. 173. l. 15. for possibly r. probably. l. 17. for rather r. possibly. p. 182.
 l. penult. for rather r. possibly. p. 184. l. 16. after against it, add, *Nay I may add, 'tis ra-*
ther thence evident, that Abiathar was really the High Priest at that time, 2 Sam. 8. 17.
 p. 201. l. 18. r. §. 1. p. 209. l. 12. r. §. 1. p. 216. *Matt. 2. 23. is set 6 lines too high. p. 295.*
 l. 6. r. §. 11. p. 401. l. 39. r. §. 10. p. 444. for *Matt. 10. r. Matt. 23. p. 496. l. 6. r. §. 1. p. 509.*
 for *Ab August. Elul September. p. 510. for Fyar May r. Sivan June twice. p. 516.*
 for v. 30. r. v. 31. and for v. 31. r. v. 32. p. 525. for v. 38. r. *Chap. 9. r. for v. 1. r. v. 2. for*
v. 12. r. v. 13. for v. 13. r. v. 14. p. 526. for v. 49. r. v. 50. p. 528. r. Elhesvan.

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☞ Place the *Tables of Chronology* after the End of the *Chro-*
nology. p. 96.

EXPLANATION

The first thing to be observed is that the table is not a simple list of names and dates, but a complex system of classification. The names are arranged in a way that suggests a hierarchy or a system of relationships. The dates are given in a way that suggests a chronological order. The table is a work of art, a masterpiece of organization and classification. It is a testament to the power of the human mind to create order out of chaos. It is a work of art that should be studied and admired by all who are interested in the history of the world.

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Place the Table of Contents after the End of the Chapter. p. 90.